THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 13. PHILADELPHIA, WEDNESDAY, MARCH 26, 1884. WHOLE NO. 2568

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 Arch Street,

Philadelphia, Pa.

☞ For Terms &c., see BUSINESS DEPARTMENT.

Poetry.

"SPARE THY PEOPLE."

"Gather the people...and let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord."

Not in anger smite us, Lord,
Spare Thy people, spare!
If thou mete us due reward
We must all despair.
Let the flood
Of Jesus' blood
Quench the framing of Thy wrath
That our sin enkindled hath.

Father! Thou hast patience long
With the sick and weak;
Heal us, make us brave and strong,
Words of comfort speak.
Touch my soul
And make me whole
With Thy healing precious balm;
Ward off all would bring me harm.

Weary am I, Lord, and worn
With my ceaseless pain;
Sad the heart that night and morn
Sighs for help in vain.
Wilt Thou yet
My soul forget,
Waiting anxiously for Thee
In this cave of misery?

Hence ye foes! God hears my prayer
From His holy place;
Once again with hope I dare
Come before His face.
Satan flee,
Hell touch not me;
God hath given me power o'er all,
Who once mock'd and sought my fall.

ALBINUS, 1652.

Communications.

For the Messenger.

FROM THE KANSAS MISSION FIELD.

A short time ago we reported that a congregation had been organized in Abilene, Dickinson county. We now have the pleasure of announcing that still another congregation has been organized in Moran, Allen county. The organization was effected on the last Sabbath in April, with thirteen members. The consistory is composed of very excellent men. They will be installed and the holy communion celebrated on the first Sunday in April. One of the elders lives near town. He promises to contribute a building lot and money besides to build a church. Their farms are nearly paid for and they will soon be able to give substantial aid to the church. This congregation will be German and English for a time at least. But as the neighborhood is English the German will gradually disappear. These faculties contain young people who are anxiously waiting for the opportunity to be catechised and received into the communion of the church.

Moran is 13 miles east of Iola, and will be connected with it to form a pastoral charge. We also have the promise of a student of the Senior class in the seminary to become the missionary for this charge. For all of this encouraging outlook for the Reformed Church in Kansas, the brethren here are truly grateful. Intervening between Iola and Moran are three schoolhouses where we have held services and where members of our church reside. These have not yet connected with either congregation, but will likely do so soon after a regular pastor is in the field.

Every time we hold service in Iola we hear remarks of joy from some of the members. We use hymn books presented to us by the kind people of Frederick city. The names of the former owners of the books are written on the fly-leaf. These names call up old recollection of men and the Church, as these Kansas members knew them twenty years ago.

We renew our request made last winter, that pastors and others who know of Reformed people having moved to Kansas, to send me the names and address of such, whether removed lately or years ago. This will aid considerably in the superintendent's work. About one-half of the members we found in Kansas we discovered by mere chance. How much easier it would be if our pastors in the East would assist us in this matter by sending us the names. After my request a year ago, I received but three letters of information in response to my request. Last week Bro. Derr of East Berlin, informed me of two families moving from his charge to Abilene. Now the next time I go there I can call on them. Why can't all pastors do likewise?

I have received a great many letters from different states of Reformed members asking information. All these I answered gladly, but we have not yet been rewarded by any of them moving into our midst. Emporia is experiencing a great boom. About 400 houses are being erected this year. New comers are arriving daily. Either, none of them are Reformed members, or if any, we obtain no knowledge of them. The opportunities for farmers, stockmen or business men, but especially carpenters, masons and plasterers, are very good, and we hope some members of the Reformed Church who are looking for western homes will find their way to Emporia. Our Church will give them a hearty welcome. We are all well and have an abundance of church work on hand.

D. B. SHUEY.

Emporia, Kan., Mar. 17th, 1884.

Selections.

MEETING OF THE JAPAN BRANCH OF THE EVANGELICAL ALLIANCE.

The Tenth Annual Meeting of the Evangelical Alliance of Japan took place at 2 30 P. M., on the 10th of January, 1884, in the Union Church, Tsukiji, Tokiyo. There was a large representation of ladies and gentlemen members, and a few native gentlemen present.

The President, Rev. Hugh Waddell, called the Alliance to order by a fervent prayer for the purity and spiritual prosperity of the whole Church of Christ in Japan and all the world. This was followed by a hymn, and the President's address. The latter was based upon a review of the statistics of the advance of Christian work during the past year in Japan. These statistics, he said, though incomplete, were such as might well fill all hearts with gratitude to God, and encouragement to wait more earnestly upon God in the time to come, especially during the present year. The statistics given were as follows: In 1859, No. of converts, 0; 1876 (17 years later), 1,004; 1879, 2,965; 1882, 4,987; 1883, 6,598. Amount of contribution, 1859, 0; 1879, *yen* 3,189; 1882, *yen* 12,344; 1883, *yen* 16,166. In 1859 copies of Scriptures or parts, 0; 1876, 21,000; 1883, 109,003; of Bibles or Testaments, 20,368. 1859, religious books and tracts, 0; 1876, volumes, 6,000; 1883, in Yokohama, American Tract Society, 37,357; London Tract Society, 38,330; Christian and various, 31,620; total, 107,307. Two weekly papers, circulation, 2,000; two monthly papers, circulation, 2,700.

After giving the above comparison of statistics, the speaker called attention to the remarkable increase of the past year alone, nearly equalling in numbers that of any three years preceding it. This was great cause for rejoicing, when each one of these sixteen hundred souls was viewed as a temple of the Holy Ghost. If we ask how comes this great increase? The answer was that the Holy Ghost has been specially sought, and here is answer in some hundreds of souls being added to the Church. If all real Christians, what a glorious sight. If not, many among them are undoubtedly the Lord's true disciples. He then alluded to the Evangelical Alliance having been originally organized to appeal to the Courts of Europe on behalf of religious liberty. Here in Japan, we happily have little occasion to do this. What, then, is the object of our Alliance, asked the speaker, unless it be to lift up our hands to the Court of Heaven on behalf of those among this people enthralled in the slavery of sin and superstition. He spoke of the representative character of the Alliance—composed of many nationalities and denominations, yet bound together in the closest bonds of unity and affection. Our mission, then, is only this, to seek the unifying and consecrating influence of the Holy Spirit to dwell in each one of these souls and make them temples holy unto the Lord. He spoke of the anxiety and apprehension felt by many prior to the conventions and gatherings together of the past year, lest some cause of disagreement might arise among brethren of so many nationalities and difference of ecclesiastical view. But on coming together as at Osaka, what was the result? Only harmony and fraternity, love and concord. A native brother said to the speaker, "I am astonished to see men of so many nationalities and denominational peculiarities, all rejoicing together and working for the common good." And so again on the return from Osaka, we saw the same thing here in the Great Fellowship Meting, or Native Evangelical Alliance, when both Native and Foreign laborers were bathed in tears of a common joy at the presence and power of the Spirit of God. The only danger for either the Churches or ourselves is that we should ever be without the Spirit of God. As converts increase we should continually cry unto God to fill them with His Holy Spirit, for what with the Spirit's presence might be a virtue, without His presence would easily become a vice. The speaker referred to the contrast that met his eyes to-day and ten years ago on his arrival in Japan. Then, but a few paces from where we now were met, he was present at an examination of Mr. Canother's first candidates for baptism. Now, that little company had become a great host and a power in the land. Wherever we go throughout Tokiyo, chapels and preaching places stand out, as lights to guide to Christ. But last year's blessing was only a foretaste; we want a wider and deeper one this year. We have plenty of wells, they are sunk on every side, we want them to be filled. He acknowledged the danger of excitement or of mere moving men's sympathy. What we want, is a deep flowing river flooding all hearts, and overflowing the whole land. Think of the thousands of scripture portions in the hands of the people needing the Spirit's illumination to bring its truths to their hearts. Think of the thousands of Christians throughout this land lifting up their hands in prayer with and for us. The speaker alluded to the great pleasure he had experienced in meeting with the native brethren in their observance of this week of prayer. At a place where but a few years ago he had been called to visit a poor sick blind man, and who dying left some to witness to the true light that had irradiated his soul's darkness, now three churches are flourishing in that neighborhood, and as he listened to the remarks of one and another, and their appeals in prayer for the presence of the Holy Ghost, he could not but feel we are all one, all have common wants and common experiences of the grace of God. He spoke of the privations and sacrifices of a missionary's life, how dull and unimproving if destitute of the Holy Spirit's presence, but with that presence what a delight now, as of old, to be a missionary. Our joy will be great; our work will endure when all material churches and structures are crumbled to dust. Let us then, as an Alliance, emphasize this as our mission above all else; to seek the Holy Ghost, for ourselves, for the Churches, for each individual heart. He remembered the great revival in Ireland—of whole hamlets turning unto God, but a reaction and coldness set in. He did not believe there was any necessity for a reaction, but if, with increasing desire, God be sought, the blessing may go on widening and deepening till it flooded the whole land. For this purpose let us thank God we are united as an Alliance, and let that Alliance be to call upon God. The President alluded to the presence of Corean Christians here in Japan, and of the visits of Japanese Christian and Bible Colporteurs to Corea, and of the desirability of the love of God dwelling in all hearts and all being made one in Christ Jesus.

This earnest address on the part of the retiring President was followed by the election of officers for the ensuing year, and of a number of persons as members of the Alliance.

The following were proposed and elected members:—Rev H. Kozaki, Rev. G. F. Smith and wife, Rev. C. E. Garst and wife, Rev. F. C. Klein and wife, Rev. C. H. D. Fisher and wife, Rev. William E. Walz and wife, Rev. J. P. Moore and wife, Rev. J. C. Spencer and wife, Rev. D. C. Spencer and wife, Mrs. Carrie Van Peten, Miss A. P. Atkinson, Miss M. H. Whitman.

The following were elected officers for the ensuing year:—Rev. R. S. Maclay, D. D, President; Rev. E. R. Miller, Vice-President; Rev. H. Loomis, Rec. Secretary; W. T. Austen, Esq., Treasurer; Rev. H. Loomis, Librarian. Council:—J. C. Hepburn, M. D., LL. D.; Rev. N. Brown, D. D., Rev. J. L. Amerman, Rev. M. C. Harris, Rev. J. Hartzeler, Rev. P. K. Tyson, Dr. C. G. Knott, Rev A. D. Gring, J. Thompson, Esq., Rev. H. Waddell, Rev. C. S Eby, Rev. F. C. Klein, Rev. W. J. White.

Following these elections the Committee on Arrangement of Programmes reported having circulated 2,500 in the Japanese language and 400 in English. They also recommended the adoption of a proposition for observing a Second Week of Prayer especially for the outpouring of the Spirit of God upon Japan, and all flesh, according to the promise in Joel 2-28. [illegible] the various parts of a musical harmony. Attention had been called very properly to the need of prayer for the Spirit of God, but it seems to me that the great and primary duty of each and all is to obey their King and their God; to follow His commands as each may have the knowledge to know His will, and in God's own good time and way we shall be able to keep step with step, and eventually to see eye to eye when the Lord shall build up Zion. The proceedings of the Alliance closed with singing, and the benediction pronounced by the President.

[illegible] torial of the Twenty-fifth Anniversary of the Week of Prayer, and especially on account of the very intimate relation of the observance of the Week of Prayer with every advance of mission work in Japan. This was shown in the appointment of Missionaries to Japan by three societies the very year the request for prayer first went forth, and representatives of these societies were able in Japan to unite with their brethren in all the world on the first observance of the Week of Prayer and have continued so to do yearly with ever widening and increasing interest and good results. The request for prayer that was made from Japan during the Week of Prayer 1865, for the removal of the edict against Christianity, was followed not long after by that blessed result. The first outpouring of God's Spirit upon Japan took place in 1872, during the observance of a Second Week of Prayer at beginning of the Japanese New Year, and which resulted in the establishment of the first Church of Christ in Japan. During the Fifteenth Anniversary of the Week of Prayer, the Japan Branch of the Evangelical Alliance had its first Annual Meeting and which now celebrates its Tenth Annual Gathering. Also the revival of 1883 originated in the blessing of God experienced during the Week of Prayer at Yokohama and elsewhere. But the special reason for approval of the recommendation was that it arose from the expressed desire of earnest native Christian workers in Central and South Japan for a special day to follow the present week for that purpose. This proposal led to the suggestion of its being extended to an entire week which also has met with a hearty approval on the part of native and foreign brethren in different parts of Japan. The recommendation was approved of by the Alliance and the committee was requested to make arrangements for united meetings as far as possible with their native brethren.

Following the transaction of these business items, were the address of Dr. C. G. Knott on "Dreams of the Past, and the Facts of the Present;" and an address, by the Rev. A. H. Bennett, on "Allegiance the Strength of Alliance." The former has already appeared *in extenso* in this journal, the latter can only be presented, as the President's has been, in abstract.

Owing to the rapid and easy flow of Mr. Bennett's speech any attempt to reproduce his address must be disappointing to those having experienced the pleasure of hearing him. Not unfrequently it happens that addresses affording most pleasure at the time appear quite meagre in print, and vice versa, and those disappointing when delivered give most delight in print. The speaker said that faulty ideas were common in regard to the principles requisite for an alliance of any kind. The two words Allegiance and Alliance in the theme "Allegiance the Strength of Alliance," which he had chosen for his subject had a common origin and might be rendered ad-linking, or joining to, one to peers the other to superiors. Some alliances were without allegiance, as of the Four Kings in Abraham's time, and the defensive alliance of the Canaanites against Joshua; and as were the alliances of men binding themselves to slay others as in David's and Paul's time, which in the nature of things could have no long continuance even if they had ended successfully. Most alliances may be represented by the mighty chain around the dome of St. Peter's binding by its several links every stone together. But a great iron wheel bound together to the centre would be a more fitting represention of the power of Alliance based on allegiance. But some consider that allegiance interferes with alliance. The Jews thought themselves hindered by not being able to join in alliances with other nations. Much as we may have observed how the glazing of some pottery is cracked by the shrinking away of the weightier body of the clay, so the Jews were kept from confederacy with the surrounding nations that they might be a great integer relying upon the Rock of Israel. Is the emphasis to be laid on love our neighbor as ourselves, or on love God first and then let the other come as

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A religious assembly recently convened in Sweden. According to the constitution of that country, the highest ecclesiastical lawmaking power lies in the hands of the Church Assembly, in conjunction with the King and Parliament. At this meeting the conservative spirit of the Swedish Church, as heretofore, exerted a predominating influence, although a number of occurrences showed distinctly that a more liberal spirit is making itself felt in Scandinavia also. The Revised New Testament was formally adopted, and recommended for congregational use. In this connection a lively discussion arose whether, in the new translation, the word "hell" should be stricken out, and in its place the expression "place of the dead" or the word "Gehenna" should be substituted. By a vote of 46 to 12 the word "hell" was retained. American Churches who have missionaries in Sweden will be interested in the resolution passed permitting formal dismissal from the State Church only when the name of the religious communion with which the petitioner desires to connect himself is distinctly stated, and a motion looking to making the organization of free Churches an easier matter was voted down. A somewhat remarkable petition was presented, praying that pastors be no longer compelled to take the oath when ordained to the ministerial office, the ground taken by the petitioners being, not, as might be expected, a desire for more liberty and more breathing room in matters of doctrine, but doubts as to the nature of the oath and to the right of the Church to insist upon an ordination oath. Among the 1,417 signers of this petition there were 2 bishops, over 500 pastors, 61 university professors, and 264 students. This, too, was rejected.

Family Reading.

"I WILL NOT LET THEE GO."

"And the disciples said, Send her away, for she crieth after us."

I will not let Thee go, Thou Help in time of need!
Heap ill on ill,
I trust Thee still,
E'en when it seems as Thou wouldst slay indeed!
Do as Thou wilt with me,
I yet will cling to Thee;
Hide Thou Thy face yet, Help in time of need,
I will not let Thee go!

I will not let Thee go; should I forsake my bliss?
No, Lord, Thou'rt mine,
And I am Thine—
Thee will I hold when all things else I miss:
Though dark and sad the night,
Joy cometh with Thy light,
O Thou, my Sun! should I forsake my bliss?
I will not let Thee go.

I will not let Thee go, my God, my Life, my Lord!
Not Death can tear
Me from His care,
Who, for my sake, His soul in death outpoured.
Thou diedst for love to me.
I say, in love to Thee,
E'en when my heart shall break, my God, my Life, my Lord,
I will not let Thee go.

—*From the German of Dexler*, 1692.

For the Messenger.

"DON'T CRY FOR HAZZIE."

Not long since the writer had a conversation with a chance acquaintance on the cars, which made a deep impression on his mind and heart at the time, and which it may be well to narrate for the comfort of those of God's people, who, in the loss of children by death, mourn as did Rachael of old, who "wept for her children and would not be comforted because they were not."

I fell in with my acquaintance quite by accident. I had left one train at Bethlehem and was waiting for another which was to carry me home toward Philadelphia. On the platform of the station I found a pleasant-looking gentleman, of perhaps forty years of age, of whom I asked some casual question. Entering into further conversation with him, we walked up and down the platform, and when our train came, entered the same car and sat down together. In the course of our talk we somehow found that we both had been in the war, which fact was, of course, a full equivalent for a long and intimate acquaintance. Passing over the fact that I soon discovered to my glad surprise, that my friend was a relative of a dear army comrade, who died in Libby prison, and of whose family I had in vain endeavored for nearly twenty years to gain some information, I desire to relate my friend's account of the singular manner in which he was comforted (of God, as I fully believe), for the loss of a darling child.

"I have," said he, "been married now some fifteen years. Our first child died soon after it was born. Eight years afterward we had another child given us, to whom my wife and I were attached with a love and a devotion which I suppose are common to all loving parents, but which nevertheless seemed to us quite exceptional. Our little boy Harry, or "Hazzie" as he called himself as soon as he could speak, was indeed a most affectionate and lovely child. With new cords of affection he bound my wife and me closer together than we ever before had been. He was like a weaver's shuttle, constantly giving from one heart to the other, and brightening and beautifying the whole fabric of our lives. But—one day when he was about five years old he was taken down with scarlet fever and died.

"Oh," continued my friend, as his lips quivered and the mist gathered in his eye, "after that boy died, for a long while I was like one out of his mind. The whole world seemed to me dark. I had very hard and awful thoughts about God. I am almost ashamed to say so, but indeed God seemed to me a harsh, cruel and almost unjust God. Why did He rob me of my darling boy? I could not answer that question, nor could I any more believe that God was good.

"One day a friend of mine, a physican, came to see me, and for a long while he tried to reason with me and comfort me. He said among other things—'Not long since I went to see a lady who had lost all her children by death, one after another, and who like yourself was almost broken-hearted and could not at all understand the mysterious and apparently cruel providence which had caught away child after child from her loving embrace.' She said to me, 'Doctor, why is it? My husband and I are well off. We have a large and comfortable home. We have plenty of means to educate children and bring them up right, and yet our children are all taken away: but down the street yonder are a number of poor families, with hardly a decent roof over their heads and unable to provide proper food or clothing for their little ones, living in want and filth and degradation. Their children live: our children all die. Why is it?' 'I answered her,' said the doctor, 'My dear friend; suppose you were going to some evening party and wanted a small bouquet for your hair or to place on your bosom, and went into your garden in quest of flowers—what kind of flowers would you look for? Would you choose the withered, half developed rose which grew in a thin soil and had grown up wild, as it were, without care or culture? Or would you not rather select those on which the greatest care of your gardener had been bestowed and which were full, fragrant and beautiful? And is it not ever so with God in taking our children from us? Does He not want the choicest and sweetest of our little ones for His service in heaven?'

"'Now, that little illustration, simple as it was,' continued my friend, 'was no small comfort to me. But I was still more comforted, if not indeed quite reconciled to my hard lot, by a certain very striking and beautiful dream which I had about that time. It seemed to me that I was sitting in my library reading, when my little boy Harry came in and climbed up on my knee, saying:

"'Papa—don't cry for Hazzie. Hazzie very, very happy. Give Hazzie one, two, fee, fo', five kisses!'

"I kissed the darling boy over and over again, when he said:

"'Hazzie loves papa; Hazzie loves mamma. Papa and mamma must not cry for Hazzie any more. For Hazzie very happy where he is. More happy than ever he was here. Give Hazzie more kisses—one, two, fee, fo', five great *big* kisses!'

"I kissed him again and again, with hot and passionate tears of joy, when he said, 'Good bye, now, papa dear, good bye!'

"Then he spread his little angel wings and flew out of the open window heavenward, and as I sprang to the window to look after him, I could hear the flutter of ten thousand angel wings overhead, as the joyful company of the children, of whom thousands of homes had been bereft, soared aloft to heaven.

"I awoke sighing heavily and thereby aroused my wife, who asked me what was the matter? When I had related my dream of our darling Harry, she said to me: 'John, let this be comfort indeed to us. Let us sorrow no more. Let us indeed believe that our boy is better off there than here, and let us so live that we together may join him in that heavenly world."

My companion paused. His lips quivered. His voice trembled. Tears were in his eyes. But I felt sure also that there was in his heart a firm faith in the reality and blessedness of the great unseen world beyond. To myself the landscape, at which I looked out of the car window as we rushed along, looked dim as if floating in mist; for need I be ashamed to acknowledge that at the conclusion of my friend's story, tears were in my eyes as well as in his? It seemed to me then and seems to me still, that to this man as to men in ancient times, God spake in a dream, and I trust that some sorrowing parent, weeping like Rachael of old, may find some comfort in the account of my friend's case. H. M. K.

Norristown, Pa.

TROUBLES THAT NEVER HAPPEN.

A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more troubles than other men, when he replied:

"Yes, my friends, that is too true. I have been surrounded by troubles all my life long; but there is a curious thing about them, *nine-tenths of them never happened.*"

What quantities of such troubles have afflicted us through all our pilgrimage. Most people take pains to secure all the enjoyment possible out of their troubles. They enjoy them in anticipation; and for all practical purposes a trouble which has not occurred is often fully equal to one which has. After having feared them, fretted over them, and talked about them in advance, then *if* they come, they have the good of them again; and after they have come and gone they can still recollect them, and think them over, and derive great enjoyment from them. For those people who never are happy except when they are miserable, and who make the most of small troubles, seeing they are all they have, can derive nearly as much satisfaction from a dead trouble as they can from one that is alive. So by anticipating them in the future, making the most of them in the present, and recalling them from the past, they keep themselves well supplied with troubles.

Is it not time to forsake such foolishness? The past is dead; let it be forgotten. The trouble that is future is most likely never to happen, but if it *does come* we shall have help to encounter it. And for the present trouble, we have but to fly to the Rock of refuge, and hide beneath the shadow of Jehovah's wing. "Sufficient unto the day is the evil thereof."—*Common People.*

LEARNING TO SING CHURCH MUSIC.

Many persons with excellent voices think that they cannot sing. But to learn to sing in church, in Sabbath-school or in prayer-meeting is within the reach of almost every person not past the prime of life.

In common conversation and in reading the rising and falling inflection are used correctly, and often under the control of the will, and different rates of speed are adopted by speakers and readers to suit the sense of what they read or say. Many things show that the sense of time is not lacking. The involuntary motion of the foot or hand often betrays a musical capacity in those who think that they can never learn to sing.

A chorister in New England took forty men and women over thirty years of age, and not one of whom had ever sung a tune, and in twelve rehearsals brought them to a point where, with the assistance of a few excellent singers, they could sing without any appreciable error twelve of the standard tunes of the church.

Let it be remembered that we are not undertaking to show that there is no difference in musical abilities and susceptibilities. There is a great difference. Some are defective in tune, and others in time, and many in both; but those who are capable of the varied intonations which we hear in conversation need only a little instruction and much perseverance to be able to join in the high praise of God in the sanctuary.

We call again for a revival of old-fashioned singing schools. Wherever congregational singing exists the people should meet together to sing. Some of the sleepy congregations would find it greatly to their advantage, even in the temporal point of view, to hire a good singing teacher, and have a dozen meetings in the autumn months. They would find that it would promote sociality, increase the interest in the prayer-meetings, and make a great change in the general spirit of the Sabbath services.

Nothing is more unreasonable than to suppose that congregational singing can maintain itself merely by singing in the Sabbath services.—*Christian Advocate.*

ONE WITH GOD.

People speak about holiness in different terms, but surely, in whatever words it may be expressed, holiness is oneness of heart and mind *with* God; true in its measure here, but to be completed and perfected when we shall see Him as He is.

I often think when it is said of Enoch, "He walked with God and was not, for God took him," that Enoch became so one with God in walk, in thought, in all tastes, and habits of his life, that, as when two hearts and ways are in perfect affinity they cannot be long separted, so God took Him out of the narrowness in which his friendship existed here to the infinite sphere in which it could expand above, to be with Him in His own immediate presence forever.

We are faulty, failing weak, full of infirmity, but yet, if we have received the unction of the Holy Ghost, if we are abiding in Christ, then we are in agreement with God. Let us search and see what our hearts answer to the question, "Do we, can we, desire anything apart from God's will?"

A lady lately told me that during the visit of a holy man who came to preach in her day at her house she was much struck with the atmosphere of quiet calm about him (which I think always belongs to holiness), a restfulness and loving gentleness that marked his demeanor, and she said to him, "I have heard a good deal of 'the higher life,' and I think you must know something about it." "Yes, I believe I do, thank God!," was his reply, "and I think it is all summed up in this, 'Thy will be done.'"

This is just what we need to be brought to; we have been saying these words for many a day, but what is our experience of their reality? Jesus spoke of His Father and our Father, of His God and our God; between that beloved Son and the Holy Father there was a perfect harmony of will, and, in union with Him, we love that will, even as He loved it, and so, "when He shall appear, we shall have confidence, and not be ashamed before Him at His coming."

And if this be holiness, dear friends, it is also happiness. Take away utterly the chafing thought and rebellious struggle, and the peace of God which passes all understanding takes possession of the soul. Amid pain and suffering, or toil and weariness, we comprehend the paradox, "Sorrowful, yet always rejoicing."—*Selected.*

MODEST MAIDENS.

There is an old and very sweet word which has now gone out of fashion, and that is, *modesty.* We hear of some girls being steady and respectable, and some girls being "doubtful;" or "giddy," or "rough." We speak of "girls of the period," and "fast young ladies," but we seldom hear of a young girl being called "modest," or "maidenly." My dear girls, old fashions are sometimes better than new. We would not have you dull, or sad, or downcast, looking as if you were afraid to speak or move. That is not modesty! We would have you fresh and joyous, and innocently gay; but still we would have you gentle in your ways, and dignified—yes, dignified—in your behavior.

You have each one of you a jewel to guard, as precious to you and far more precious than the richest gem could be; I mean your virtue, your character, your honor.

Depend upon it, a girl, however young, however weak or unprotected she may be, can make herself respected, if she respects herself, remembering that she, as a Christian maiden, pledges to fight against all that is evil, and serve God, who loves and blesses the "pure in heart."

Guard your eyes and your ears, then, I pray you, from the sound of evil, as far as you can. Never try to know about wrong things that you need not know about. Never listen to bad talk. Never read a book that you would be ashamed to read out openly. Never allow yourself in actions that you would not wish those whom you respect to know of. Never enter bad places of amusement. Remember God sees every thing and knows every thing. Remember, too, that what is good and true always comes to light.

Dear girls who read this, think of these things, and may God in His great mercy enable you to "walk in white" amid the black temptations of the world; that so you may "walk in white" with Him above in the heavenly country where sin shall be no more.—*The Instructor.*

WOMEN'S WORK.

One great objection that is made to women's work is a lack of thoroughness. Now, this is not because women cannot be thorough, or are not actually so; for we see what exquisite housekeepers, seamstresses and nurses they are at home. If this complaint of a lack of thoroughness is well grounded, and no doubt it is, the reason is evident. Too many women, in entering on any work, regard it merely as a make-shift, a method of getting bread and butter and bonnets until they can abandon it by marrying. Thus, not expecting their pursuit to be a life-long occupation, and never looking six months or a year forward for continuing in it, they lack interest, vigorous pursuit, concentrated effort, all that constitutes thoroughness. The case is different with a man, who knows that he must pursue his business all his life, and, if he is married, only work the harder. Women entering on any work should resolutely put their minds and hearts in that work, intent on doing the very best that can be done in it, whether or not it is a life-work. The question of "how long?" should never come up. Death may cut any work off at any hour. With fixedness of purpose, one should be thorough in whatsoever is done, doing work well because it is commanded, "Whatsoever we do to do it with our might."—*Practical Life.*

THE SILVER AND THE GOLDEN.

Snows of winter, white and tranquil,
When ye melt what shall appear?
Autumn's russet? That is by-gone,
Then the spring is near!

Snows of winter, white and tranquil,
Swiftly passing is your hour,
Golden crowns must follow silver;
Wealth of fruit and flower!

Snows of labor, white and tranquil,
Soon ye too shall disappear.
Ye shall be among the by-gones;
Spring to you is near.

Snows of labor, white and tranquil,
Crown your faithful brow.
Ye are near the summer country;

Calmly closes faithful service;
Silver crowns ye've won;
And the golden crowns shall follow;
God shall say, "Well done."

—*London Sunday Magazine.*

"THE PRIDE OF LIFE."

Associated with the inordinate love of wealth, sometimes as an effect, sometimes as a cause, and sometimes as that passion itself under a false guise, is love of display, the craving for attention and notoriety, so characteristic of shallow minds, and so alarmingly prevalent in our day and land. It is what the Apostle John calls the pride of life. It is the vain show in which empty souls so much delight to walk. It is rejoicing in the applause of others rather than in the quiet consciousness of self-approval. It is craving for the credit of all we are and have done, and alas! not unfrequently for the credit of being what we really are not. It is one of the vices of all times, but is preëminently one of the vices of American society. The spirit of democracy specially fosters it. The political atmosphere of a republic in which every man is made to believe that he is the equal of every other, offers the most favorable conditions for its growth. A perpetual bribe is offered to the meanest and most unworthy to push themselves forward as claimants for all the honors due the noblest.

Christianity, under one aspect of it, is the greatest leveller of mankind. It places all men, king and subject, rich and poor, learned and unlearned, on the same footing before the eye of the great Searcher of Hearts. Under another aspect of it, Christianity is the great distinguisher or discriminator between men. It sets personal character in the clearest light, and awards to each what he is fittest to receive. It puffs up none, while by its inward enlightenment it humbles all. To dwell in its light is the one infallible cure for all vainglory, whether of the individual or of the nation. Self-ignorance is the parent of pride, of presumption, of vainglory. Self-knowledge, and with it self-judgment, and so an unaffected humility, are the gifts of the religion of Christ, and His religion alone.

Another danger, which is in a sense the out-come of all others, is a disposition to be content with the semblance of character, even when there is no reality of personal worth. This is one of the perils of all generations; it never needed to be more guarded against than in our day. Against it every principle of the Gospel puts us on our guard. If there be one characteristic to which Christianity attaches eminent importance, it is that every man at the centre of his being shall be precisely what he professes to be. Reality at the very bottom of the soul is the one foundation stone, without which it will never proceed to build. Genuineness of character is the one requisite, without which Jesus Christ will recognize the discipleship of no one. All men hate hypocrisy in others; all are indignant when imposed upon by shams of character in other people.

But contentment with reputation instead of character, is one of the commonest as well as one of the most fatal faults of our modern life. Many causes have contributed to its creation. Unbelief, and the divorce of religion from morality, prepare the way for it; the craving of wealth, and the vainglory which the possession of wealth often inspires, give strength to it when once in existence. The publicity now given the sacred privacies of life, and the new function of the personal interviewer, all prompt to keep up appearances, to make a fair show for the eyes of others, whatever may be the real state of the inner man and his private life. To suppose that publicity of life will insure transparency of character, or that to have all eyes turned on one, will compel sincerity of heart, is to suppose what neither good sense nor experience warrants. The fact is, that the temptation to put on appearances, to build an imposing pasteboard front, will be strong just in proportion to the need there is of appearing well in the eyes of men. No man more needs to watch and fight against the demon of pretence than he who courts reputation, or who seeks some boon dependent on the good will of others.—President Robinson of Brown University.

ON CORRECTING CHILDREN.

To correct children for trifling offences continually, at home or in school, has a bad effect. It is confusing to the child, and does not tend to develop or to cultivate the moral sense. It tends to make distinctions between right and wrong which do not exist, and for this very reason weakens real ones. It is surprising to see how early children begin to look into the hidden things of metaphysics. "Is it really wrong, mamma," a little boy said the other day, "or only against the law?" The astonished mother questioned the child, found that some one had told him stories of the fugitive slaves, and of the law of their time, and he had, with the passion for generalizing which many children have, applied his knowledge to the circumstances and events occurring around him. To be perfectly honest with children, and at the same time to cultivate a power to pass by their small transgressions, which are often committed without premeditation, is sometimes well for both mother and teacher. It is only necessary to think ourselves back to childhood to understand how different the child's point of view is from that of the older person, and to do this occasionally would be helpful to most parents.—*Exchange.*

BEAUTIFUL LEGEND.

Have you never read Whittier's beautiful version of the mediæval legend of the ancient saint, who was praying in his cell, when suddenly, as in answer to his prayer, a vision of his crucified Lord appeared to him? While he gazed enraptured upon the vision, the bell of the monastery rang out the hour of noon. It was a call to him to go and feed the hungry, ragged thriftless poor, before the monastery gate. Hesitating, with heavy heart and reluctant step, he arose, closed the door upon the vision, and went out to perform his duty. When he returned, the vision awaited him with the declaration: "Hadst thou remained I must have gone; because thou didst go, I have remained." You wait in your cell and lose the vision. Leave the vision, go to God's poor, and find Christ where the disciples where wont to find him—where love called to self-denying service. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."—*Christian Union*

Useful Hints and Recipes

One Day Soup.—Half a can of tomatoes, five or six cold boiled or baked potatoes, half an onion, one stalk of celery, or a few celery tops. Boil all together until the vegetables are very soft. Put through a colander, add pepper and salt, and a pinch of sugar. Just before serving pour in one cup of hot milk with a pinch of soda dissolved in it. Sift over the top a few very dry bread crumbs.

Drawn Butter Sauce.—An excellent and not common rule for making drawn butter sauce is to rub a piece of butter the size of an egg with a cupful of flour, season with pepper and salt, and a very little nutmeg, mix this with enough water to make it smooth like paste. Let this boil for fifteen minutes, then add a little more butter, stirring the mixture so that the butter will be thoroughly mixed with it. Add lemon juice before sending to the table.

In order to warm the feet when cold from lack of exercise or prolonged brain-work all that is necessary is to stand erect, and very gradually lift one's self up on the tips of the toes, so as to put all the tendons of the foot at full strain. Hold this position as long as possible, then gradually come to the natural position again. Repeat this several times, and a brisk circulation will soon be established through the feet. This is one of the rules of the "Swedish movement" system, and is a good one for persons who suffer from cold feet at night to practise just before retiring to rest.

Chocolate-Custard.—Break two sections of chocolate in a half dozen pieces, put in a pan over boiling-water, with milk enough to barely cover it; mash and stir perfectly smooth, then add the rest of the milk (one quart in all, reserving three tablespoonfuls in which to dissolve the corn starch), one cupful of sugar, the yolks of six eggs, a heaping tablespoonful of corn starch; beat the yolks, add the sugar and corn starch (dissolved in milk), stir all slowly in the boiling milk in which the chocolate is dissolved, add a pinch of salt, and let cook a few minutes, stirring constantly; eat cold with white cake.

Youth's Department.

A LITTLE SELF-COMFORTER.

By Mrs. S. M. B. Piatt.

The ragged child across the street,
Stared at the child that looked so sweet.

"I'll have a whiter dress than you,
And wear some prettier rosebuds, too;

"And not be proud a bit," she said,
"I thank you, Miss, when I am dead."

—*Independent.*

LITTLE PEACEMAKER.

Her real name was not Little Peace maker; it was Jessie; but because of something that she did when quite a small child I love to think of her by that sweet name, and a peacemaker Jessie certainly was to the people in L—— Court. What a miserable court it was,—running in from a squalid street, narrow and dark, with rickety houses on either side, and where few rays of sunshine came to dispel the gloom of the short winter days! Plants and flowers could not have flourished in that dismal street; yet children throve there, ever so many of them, tumbling about over the pavement, and making mud-pies in the filthy gutters. Ragged and dirty they were, but round, rosy, and happy, most of them, in spite of poor fare and scant washing.

Into this place Jessie came with her mother when she was a baby. Of her father she knew nothing, and her mother never spoke of him. One day some of the women in the court called her a "poor desarted cratur;" but although her mother's face flushed with sudden anger, and she gathered her up in her arms and strode away with her, the child had no idea of what they meant.

Mrs. Harris, as she had taught the people to call her, was different from the women about her, having known something better in her young days than the rough life she was now leading. Some things, learned in those happier times, she had taught her little daughter, which, with certain gentle ways, and a face of unusual beauty, made Jessie seem quite unlike the children who swarmed about the neighboring doorways.

Quarreling was the rule of L—— Court. The sound of men, women, and children calling each other harsh names, and dealing each other hard blows, was among the first that greeted Jessie's ears. It used to make her cry when she was a baby. People said that stopping to drink at the corner tavern was the cause of all this, and doubtless they were right. When Tim Flanagan lifted a heavy chair to throw at his wife, he had certainly had "a glass too much." Jessie, who was tripping along the sidewalk, saw him, and running to his side, grasped his arm, crying, "O Mr. Flanagan, don't hit her with that! You might hurt her, and then I'd be so sorry."

"What do I care if I do hurt her? She's allers twitten me with goin' to the tavern yonder, as if a workin' man hadn't a right to a quiet glass and a pipe out of the reach of women's tongues." Tim said this angrily, but he dropped the chair; and when Jessie looked up into his face and smiled, the sullen look in it changed a little—just a little—but Jessie felt sure that he would not take up the chair again.

"Sit down and take me on your knee and tell me about when you were on the sea," said Jessie coaxingly; for well she knew how fond Tim was of spinning his wonderful sailor's yarns.

"Yes," said Mrs. Flanagan, "do, and I'll make you both a cup of tay."

Jessie liked very well to be company, and, now that Tim was in a better humor, felt like staying; but first she put her soft arms around his neck, and said, "Make up with her; do, please."

"The old woman knows that I'd not be after quarlin' with her if she'd leave off twitten o' me," said Tim gruffly,—which poor apology so pleased the "old-woman" that she came and, putting her arms around Jessie, called her "a blissed pacemaker."

This story, which Jessie told her mother that evening, recalled to her mind a long-forgotten verse: "Blessed are the peacemakers: for they shall be called the children of God." This verse, with its sweet promise, she taught the child, who said, "She called me 'blissed pacemaker' because I helped to make peace between them,—didn't I, mother?"

"Yes, my dear.'

"And what's 'blessed?'"

"Ah, child!" said her mother, setting down the tea pot that she was about to fill, "what questions, to be sure! How can I make you understand?"

"Sit down and think," said Jessie, "and take me on your lap."

"Dearie, let me tell you where I lived when I was a little girl. It was in the country, in a house among the green fields, and there were cows in the meadow, that gave such sweet milk every morning and evening as you don't see here, and chickens that came around the door to be fed, and little lambs in the fields and flowers in the woods; and oh! the sweet air that you breathed was as different from the air of L—— Court as the people in that dear old place are from these. But what was I telling you? That that was a blessed place, all calm and peaceful; no quarreling there, or calling each other hard names."

"And why didn't you stay there, mother?"

"Don't ask me, child."

"Why don't you go back again with me where it's all so nice and blessed?"

"No," said Mrs. Harris, setting Jessie down hastily, and busying herself with her work, "Don't ask me such questions, child, or I can't ever tell you anything more about that place."

* * * * * *

There were two boys in L—— Court whom Jessie loved very much; not that they were nice, well behaved boys either, for they were often quarrelsome, and had rough, uncombed heads, and faces far from clean. If, however, you had seen them sitting on Mrs. Harris's doorstep of an afternoon, whittling toys out of sticks for Jessie, who stood by and watched them, you would have thought them, both very good-natured fellows. So they were, like many other people, until something happened to put them out of humor, then what a change there would be! These boys, Tom and Andy, were great friends, fighting each other's battles, and staying as near together as they could without injuring "trade" when they went out on their boot-blacking expeditions—for they were both engaged in this business. One day something occurred to disturb their friendship. A lady, elegantly dressed, came out of a house on one of the large streets, and, as she tripped down the steps to her carriage, motioned to one of the boys to open the door. Andy, being the more nimble of the two, sprang to the door, and opened it; while Tom picked up the silver dime which the lady threw on the pavement, saying that he intended to keep it. Andy demanded the money as his right; Tom refused to give it up, growing more obstinate and dogged every moment. That afternoon there was a terrible fight in L—— Court. Old friendship was forgotten, and dealing each other hard blows, and grappling in desperate struggle, the two boys looked more like wild beasts than human beings. Attracted by the sudden commotion in the court, Jessie ran to the door, and saw her two friends, with a ring of people around them, fighting like tigers. Not a moment did she hesitate; before any one could stop her, she flew to Andy's side and caught his great strong arm. What was that fairy-like touch to him? He never even felt it in the excitement of the struggle, but squaring himself for another attack, and striking out with the arm that Jessie had caught, he unconsciously dealt her a blow that felled her to the ground. A cry of distress arose from the men and women who, a moment before, had been enjoying "the sport," as they called it. It reached the boys' ears, and made them pause suddenly, and turn their angry faces from one another; sad faces they were when they saw Jessie, the child whom they loved, the little peacemaker of the court, lying on the pavement pale as death, with blood flowing from her temple.

For many days, Jessie lay on her bed too ill to speak or to know any one. If you could have seen Tom and Andy creep to the door, without their shoes, and beg to have one look at Jessie's poor little white face, you would have felt sorry for them. Every day they went to their old stands "to put the shine on the gent's boots," and each evening spent nearly all they had earned on fruit for Jessie, which she was too ill to touch. One day she opened wide her blue eyes, and called, "Mother, dear, I want to see Tom and Andy."

"You are too ill to see them," said Mrs. Harris; "wait until you are stronger."

"No, I must see them to-night," said the weak voice. "I have something to tell them."

That evening the two boys came creeping into Jessie's room, almost knocking over the furniture in their awkward attempts to make no noise.

"Dear Tom and Andy," she said, smiling up into their faces, and reaching out her small hand for a rough hand of each; "I want you to make up and be good friends."

"We are," sobbed Tom; "we are, and we ain't never again' to quar'l agin."

"That's good," said Jessie. "And I want you to learn my verse, so you can keep other folks from fighting too; say it after me. 'Blessed are the peacemakers,'" said the feeble little voice.

"Blessed are the peacemakers," repeated two rough, but very tremulous boy voices.

"Mother'll tell you what it means."

"I think we know," they said.

"Now, kiss me good night, and please never forget," said Jessie; "I want to go to sleep."

Jessie's sleep that night was the sweetest she had known for many days. When she awoke and found her mother bending over her, she said, "Mother, dear, I've had such a nice time; I've been in the country you told me about, feeding the chickens and playing with the white lambs. If I could only go to that country I think I would get well again." What stronger plea could Jessie have used, lifting her white face to her mother's as she spoke? It was a hard struggle for that proud woman to make up her mind to go back to the father and mother whom she had treated so cruelly, but her child's pleading face helped her to gain the victory. Amid tears and blessing Jessie left L—— Court, Andy and Tom taking turns in helping to carry her into a neighboring town, where it was hoped some good farmer would give them "lift" in his wagon to the small village near the farm. It was early spring, and as the sweet breezes fanned her cheek, and the green grass in the meadows met her eye, Jessie smiled delightedly, and fairly clapped her hands for joy when, once or twice, a bird sang from a road side bush.

There came a sad time when the town was reached, and the little party had to be broken up. Andy tried to make it easier by saying, jestingly, "They'll have you so fat and rosy there that we won't never know you when we see you again, Jessie; and you'll be so proud that you'll pass us by without so much as a word, like the grand swell ladies that ride in their carriages through the city."

"O Andy!" said Jessie with tears in her eyes, "I'll never forget you, and mother'll write you a letter, and some day you'll both come and see me."

Here there was a general breaking down, and much coughing on the boy's part, who did not consider it manly to show any feeling. Jessie cried so much that her mother was glad when the farmer's wagon drove up and took them away. Miles and miles they drove through the beautiful country, Jessie noticing everything as long as she could keep her eyes open. At last, they would go shut, and she fell asleep in her mother's arms, and never woke up until she felt herself being lifted out of the wagon by the good farmer, and set down before a large gate. As they drew near the old house, Mrs. Harris grew more and more uneasy until she stood on the door-step and heard her mother's voice in the kitchen, which seemed to give her courage to lift the latch and walk in. As she stepped across the threshold, she said, "Mother, I've brought"—but no more words were needed. Jessie's little thin arms held out, and her thin face, told the whole story of poverty and sickness and weariness.

When Jessie lay down that night in the little bed that had been her mother's when she was a child, and felt grandmother's and grandfather's kisses showered upon her face, she knew, in that strange way in which children know so many things, that she had been a peacemaker between these dear old people and her own mother.

"Blessed," she repeated in a sleepy voice; "Blessed"—and, remembering that she was in the beautiful country near the chickens, and cows, and white lambs, she soon fell into the sweetest sleep—*Dorothy Redwood, in the Sunday School Times.*

THE SPIRIT OF DISCONTENT.

The other day we stood by a cooper who was playing a merry tune with his adze around a cask.

"Ah!" said he, "mine is a hard lot—driving a hoop."

"Heigho!" sighed the blacksmith on a hot summer day, as he wiped the perspiration from his brow, while the red iron glowed on the anvil; "this is life with a vengeance, melting and frying one's self over a hot fire."

"Oh that I was a carpenter," ejaculated the shoemaker as he bent over his lapstone. "Here I am, day after day, wearing my soul away making soles for others—cooped up in this little seven-by-nine room. Hi ho-hum!"

"I'm sick of this out-door work!" exclaimed the bricklayer—"broiling under the sweltering sun or exposed to the inclemency of the weather, I wish I was a tailor."

"This is too bad;" petulantly cried the tailor—"to be compelled to sit perched up here plying the needle all the time. Would that mine were a more active life."

"Last day of grace!—bank won't discount—customers won't pay—what shall I do?" grumbles the merchant. "I had rather be a truck, a dog, or anything else."

"Happy fellows!" groans the lawyer, as he scratches his head over some dry, musty records—"happy fellows! I had rather hammer stones all day than puzzle my head on these tedious, vexatious questions."—*Zion's Watchman.*

A DEED AND A WORD.

By Charles Mackay.

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary man might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well,
By summer never dried,
Has cooled ten thousand parched tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart;
A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

—*Selected.*

SAYINGS OF THE LITTLE ONES.

A Japanese boy's first composition in English: "The Cat. The cat is a small cattle. When he see a rat he luminate his eye."

Tommy awoke in the night and heard his father snoring fearfully. "Mamma!" he cried, "I can't go to sleep again when papa is sleeping out loud."

The owner of a pair of bright eyes says that the prettiest compliment she ever received came from a child of four years. The little fellow, after looking intently at her eyes a moment, inquired naively 'Are your eyes new ones?'

"Mother," remarked a daughter of the house, "I believe I don't care for that doll old Santa what's-his-name gave me on last Christmas." "You don't want it!" exclaimed the mother; "and pray why don't you want it?" "Because it has a jersey on, and jerseys are getting to be so frightfully common now, you know."

A little three-year-old girl, who was told that the family horse was to be taken away to be shod, exclaimed 'Mamma, will they button on Kit's shoes?' A little later her mother was going out to spend an evening, and told her two older brothers to go to bed by half-past seven. Little three-year-old spoke up 'Mamma, I'll be here to hear them say their prayers.'

A little girl who slept near her mother's bedside, was taught not to wake her in the morning. One morning, after her mother awoke, she said 'You've had a nice nap, mamma, and didn't I keep still?' 'How did you know I was asleep, my child?' 'Cause you breathed a loud noise, mamma.' 'Why, Bessie, what do you mean?' 'Well, then, you purred, mamma.'

Little Johnny Fizzletop, aged six years, who is one of an Austin family of ten children, was taken out in a buggy for a ride with his mother a few days ago. As they drove past a small cottage of two rooms, Johnny called his mother's attention to it, who remarked that it was a very small house. "Yes," replied Johnny meditatively, "it's small, but it would be plenty big enough for our family if it wasn't for pa and the children."

THE LITTLE GENTLEMAN.

The three o'clock car down Linden avenue carried about the usual load, when my friend and I entered after a weary ramble through the park. There was an old lady with white hair and that peaceful expression of one who has come near to the end of the struggle, and can see the restful plains beyond the gates. Opposite sat a pale young woman with a heavy bundle in her lap, from which peeped the corners of men's underclothing, which doubtless she had finished with a sigh of relief and thoughts of the bit of hard-earned money which was now rightfully hers. Two young mothers with bright-eyed children came next, and in the corner was "only a boy," a lad of ten or twelve. He was busily engaged in plucking the green leaves from a quantity of blossoms of the sweet-scented shrub, but on our entering the car, he gave his attention to us until I had the fares ready; then with quick courtesy he placed them in the box for me, and acknowledged my thanks with a smile.

Returning to the pleasant task of assorting the fragrant blossoms, he was not oblivious of anything that happened in the car. One of the restless babies dropped the toy which it had been holding, but our young gentleman instantly restored it. Presently he saw the pale girl watching his busy hands, and stepping across the car he laid a handful of flowers in her lap. Tears came into her eyes, and she hastily murmured her thanks, and some broken words about "mother" and "the country," and I doubt not those blossoms brightened many weary hours.

Who can tell the power such a small action may exert? It is the small things of the earth which shall confound the great, and the casting of a sunbeam across the path of another may save some sore heart from despair.

Our young friend then gave each of us a portion of his treasure, stopped the car for the old lady, and he gave her his hand to steady her feeble steps.

We left the car soon after, but I doubt not he finished the trip in the same way. My friend, who was a disbeliever in boys, was warm in this one's praise, but feared he was only one among a thousand of a different kind. But why need this be so? Try such a way for yourselves, boys, and see how good it is.—*Rural Home.*

Pleasantries.

—Soap don't cost as much as diamonds, but lots 'o people don't seem to be able to afford both.

"When I was a boy," said Thackeray, "I wanted some taffy. It was a shilling: I hadn't one. When I was a man, I had a shilling; but I didn't want any taffy."

An absent-minded woman in Kentucky put a corn-plaster on a letter and stuck a postage-stamp on her corn. The letter turned up "dead," but the corn is still alive.

—When a man's wife comes in and sees him, razor in hand, and with his face all lather, and asks him, "Are you shaving?" it is a provoking thing for him to answer, "No, I am blacking the stove," but it is in human nature so to reply.

—Pious joke:—A bashful young clergyman in Nebraska lately rose, peony-color, to begin his sermon, and started off beautifully with his text as "And immediately the cock wept * * * and Peter went out and crew bitterly."

Mrs. Summerbreeze's new girl was told to watch that turnover while her mistress ran across the street. When the lady returned the turnover was burned to a crisp, and the girl remarked: "Shure, I've watched it, mum, but it hasn't turned over yet."

"Oh, Pat, and what do you think will be your feeling on the day of judgment when you meet Mrs. Mahoney, and the pig you stole from her, face to face?" "Does your reverence think the pig will be there?" "Ay, indeed will he; and what will ye say then?" "I shall say, your reverence, 'Mrs. Mahoney, dear, here's the pig that I borrowed of ye, and I'm mighty glad to have this opportunity of restoring him.'"

Mine dear friends, dhere vas tree tings I got me much wonder. Der first vas, dot schmall childs should be so foolishness as to make shtones und shticks gone ub in der schweet abble trees to make down der beech nuts; for of dhey vill yoost let em alone, dhey vill soon fall dhemselves down. Der second von vas, dot mens vill be so foolishness as to gone to var und kill de odder; of dhey vould let 'em alone pooty gwick dhey die by dheir ownself. Der last ting, und der von dot I got me most vonder at, vas, dot young men vas so unwise as to gone for der young vimmens; of dhey vould only shtop at home, der gals vould come pooty gvick by dhem.

THE MESSENGER.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MARCH 26, 1884.

Rev. Dr. I. H. Reiter, Stated Clerk of the General Synod, gives official notice this week of the sessions which are to commence in Baltimore on the 7th of May. The time will soon be here, and we ask the prayers of the Church that God will direct the minds of the delegates in determining the important questions before them.

Last week the streets of Philadelphia were alive with Methodist ministers who were in attendance upon the Annual Conference. The sessions were harmonious, although some of the discussions were lively. The appointments in the case of the more prominent men and churches seem to be pretty well arranged beforehand, which is proper enough, as the presiding bishop is largely dependent upon his cabinet for information in regard to the suitability of preachers for the various charges. Congregations sometimes ask that certain men be sent to them, and occasionally say that a change is desirable before the time limit is reached. There is frequently a ripple of dissatisfaction on this point, as it is said that good men are kept out of desirable places by prevailing favoritisms among the people aided by presiding elders. The transfer of ministers from one Conference to another is watched with some jealousy as it is alleged that when a man of ability has enjoyed all the fat places in one district he goes over to another, to the disadvantage of those who have served faithfully at less desirable points and ought to have promotion. The tendency in the late Conference here was to rebuke any insubordination to the rules of the Church as far as the whole matter of pastoral relations is concerned.

The report given out some time ago that the Church of Scotland would not be represented in the council at Belfast, on account of its exclusiveness, it seems was not correct. From the *Presbyterian* we learn that it will be represented by such men as Rev. Dr. Marshall Lang, of Glasgow; Rev. Dr. Charteris, Rev. Dr. Matheson, of Inellan; J. A. Campbell, Esq., M. P.; T. N. Cuthbertson, Esq., vice-chairman of the Glasgow School Board, who have all promised papers or addresses. From the Continent many deputies will be present, among whom will be the well known Professor Godet, of Neuchatel. The presence of Prof. Godet will add especial interest to the meeting.

The ladies of Belfast, Ireland, are preparing for the entertainment of the Pan-Presbyterian Council. The "Gibson memorial Chambers" occupied by students of Queen's College during "term-time," are to be renovated and refurnished for the accommodation of delegates, a large number of whom will be provided for in that way. We should call that a good arrangement—one that will make men feel at home. Watch out for the brogue when our men get back.

The Methodists seem to have a just appreciation of the use and power of the religious press. Speaking on the general subject the Pittsburg *Advocate* says: "We give it as our deliberate opinion that pastors need not felicitate themselves much upon revivals that do not create a demand for papers, for books, for truth, for increased knowledge. One thing they may be sure of, such revivals will call for increased hospital accommodations and the strengthening of the ambulance corps. They give fresh illustrations of results of seed-sowing on stony ground, where there is no deepness of earth. The church of to-day that is not intelligent is weak."

We have received a note from Mr. John B. Roth, acknowledging a check for four hundred and seventy five dollars from the estate of Christiana Loose of Greencastle, for the use of the Theological Seminary at Lancaster, of which he is treasurer. The orignal amount was five hundred dollars, but five per cent. of it went to the State for Collateral Inheritance tax. Bro. Roth's announcement was anticipated in our department of Church News last week, and it only remains for us to express his thanks and the thanks of the Church to E. J. Bonebrake and W. J. Zacharias, Attorneys at Chambersburg, for services rendered free of charge. Let the good work of giving go on.

THE MUHLENBERG STATUE.

This statue, the gift of the State of Pennsylvania to the United States, has just been shipped from Leghorn, Italy, for this country. The sculptor is Miss Blanche Nevin, daughter of Dr. John Williamson Nevin. Miss Nevin has been in Italy for four years engaged on the statue and other art-work. Larkin G. Meade, the famous American sculptor in Florence, speaks in high terms of the Muhlenberg statue. The State of Pennsylvania is to be congratulated on its success in this matter—the companion of Robert Fulton by Mr. Howard Roberts having already attracted pronounced attention. None of the States in the Union will make a more creditable display in the rotunda at Washington than does Pennsylvania, and few can equal her. And it is to the credit of Pennsylvania that the excellent statues she has contributed to the capitol are the work of her own artists. In that she leads the other States.

DO NOT NEGLECT IT.

We call attention to the card of Rev. Conrad Clever, No. 210 North Howard street, Baltimore, requesting ministers and elders who have business with the General Synod, to send him their names before the 1st of April. The work of providing for the entertainment for so large a body of men is no easy one, and the uncertainties attending it embarrass matters very much. Every person whose official duty will require his presence should give notice of the fact, and those who fail in this have no right to expect that any provision will be made for them.

DEATH OF REV. JACOB HELFENSTEIN, D. D.

Rev. Jacob Helfenstein, D. D., died on the 17th inst. He was, as is well known, a minister in our church, serving at Chambersburg and other places, but went over to the Presbyterians years ago, carrying the Market Square Church, Germantown—a very valuable property with him. He was in the eighty-second year of his age, but had retired from the active work of the ministry fifteen years before his death. An autograph letter to Rev. Chas. G. Fisher, Treasurer of the Board of Beneficiary Education of the Synod of the United States, a few weeks ago, in regard to a legacy of his venerable father, to that Board, would hardly have indicated that he had reached fourscore years. His funeral took place on Thursday last.

From the *Lancaster Daily Intelligencer* we learn that the Astronomical Observatory provided for through the generosity of Mrs. James M. Hood in memory of her deceased father Daniel Scholl will be built without delay.

At a meeting of the Board of Trustees on March 18th, "It was unanimously resolved that the committee, of which Rev. Dr. J. O. Miller, of York, is chairman, proceed to erect, as soon as possible, and equip the observatory with all necessary instruments, including a telescope to cost $5,500. The committee were authorized to erect the observatory on the college campus, or if they deem it better, on the high ground just south of the campus, if it can be obtained at a proper price. The observatory will be a circular brick structure about 35 feet in height, and the committee expect to have it almost ready for the reception of the instruments by next commencement, though it is not likely that the telescope and its appliances can be obtained before next spring."

"As there can be no fire used in the observatory, it is desirable that an annex be built to it, to contain the library and cabinet, and other necessary appliances. This annex will cost about $3,500, and it is confidently expected that the sum will be readily contributed by friends of the college in this city. Hon. A. Herr Smith heads the list of contributors by a subscription of $200."

The Board also directed the standing committee on grounds and buildings, to put the Academy Building in a good state of repair, so as to make it inviting to parents and their sons whom they may send to this institution. The new rector, Prof. Geo. F. Mull, has entered upon his duties, and it is believed that now the Academy will commend itself to all such as may be pleased to patronize it. The building has been in need of repairs and refitting for some time. This will now be promptly attended to. A number of new students have come in quite recently. The teaching in the Academy is adapted for those who expect to pursue a business life, and it offers special inducements to young men who desire to prepare for college.

PUBLIUS CONSIDIUS.

This man was an officer in the Roman army. He was with Julius Cæsar in the war against the Helvetians. He had had considerable experience in warfare, and was considered an expert military man. Cæsar shared the good opinion concerning him, and on one occasion, at least, intrusted him with a very important duty.

He ordered his chief lieutenant to take possession of a certain hill, but first sent Considius before, with a body of scouts, to reconnoitre. Meanwhile the lieutenant surrounded the hill with his men, and Considius, believing them to be some of the enemy, rode back at full gallop to Cæsar, and reported that the mountain, which should have been occupied by the Romans, was covered with troops of the enemy. There could be no mistake about it—did he not plainly see the Gallic standards and arms? Cæsar relates the occurrence with evident humor, and tells us, that the poor fellow being frightened out of his senses reported for fact what existed only in the imagination. Of course the great military leader took care after that not to place such a man in so responsible a position.

There are many persons like Considius. In all ages there have been military men who were regarded as able and expert in their calling, and yet, when fairly tested, were found wanting in the most essential qualities. The Church is a spiritual army. In it are leaders and commanders of various grades, talent and ability. Judas among the apostles was considered efficient and trustworthy, until the day of trial found him wanting in the qualities without which such as he had were worthless. They seemed excellent until his real character was revealed. Considius was thought to be a good soldier until a fit occasion revealed an unsteady nature, and proved him utterly incapable in the hour when solid qualities were in demand. Therefore, like Judas, he had to return to "his own place" to receive [illegible] and his name does not serves mention only to point a moral and teach a lesson.

On the other hand, take a man, in the Church, like St. Paul. He had the root of the matter in him; so that even as a Pharisee there was nothing wanting in him; as a persecutor of Christians he never swerved from what he believed was service to God; his imagination never wrought innumerable hosts ready to fall upon him, causing him to retreat, at highest speed, to Jewish headquarters at Jerusalem. And when at last he was stopped by the Divine hand from pursuing his mad course, his great qualities and principles were manifested in his conversion. Convinced of the error of his way, he showed the qualities of a true man by inquiring of the Lord what He would have him to do, and at once stepped into the new path of the Christian life. All who are familiar with his career as an apostle know full well, that the confidence reposed in him by the Master was not mis placed. He was tried and approved. He might have gained a high reputation as a theologian and pulpit orator; but he could have been all that without the one thing needful—"courage to confess Christ always," never yielding to the enemy, and having the boldness to say in the face of death: "I have fought a good fight, I have finished my course."

Many an untried man has a good reputation, to be lost when the trial comes. Considius was regarded as "*rei militaris peritissimus*," but when he was fairly tested he became the laughing-stock of the army. Christ was tried, tempted, and the result was complete victory over the combined forces of evil. Looking unto Jesus His disciples may pass safely through the same wilderness, and attain to glory and honor; but all should remember that the evil spirits that lurk about us and in us "will not go out, except by fasting and prayer." K.

Rev. D. E. Schoedler is meeting with fair success in raising funds for California missions. He simply states the case to the people and leaves every thing to their judgment and free will.

Rev. D. W. Ebbert of Spring city, will sail in the *Cephalonia* of the Cunard Line, on the 2d of April. He expects to visit Palestine and Egypt, and return to Belfast in time for the Council. We hope that no Bedouin Arab will chase him over the plains, and that no false prophet will gobble him up. We would like to see him return all the better for the churning up his camel-back rides may give him.

SUDDEN CONVERSIONS.

Churches, which practice catechetical instruction and employ that method of receiving members, do not believe, it is asserted, in sudden conversions. We deny the assertion, and propose to show that we admit the possibility of sudden conversions, at the same time that we strenuously uphold and zealously practice catechetical instruction.

To make plain what we mean we will take the case of Zaccheus the publican. He was instantaneously converted, and the change produced was very marked and thorough. Being diminutive of stature, and yet having a great deal of curiosity, he climbed into a sycamore tree, beneath which he saw that Jesus was about to pass When the Saviour came to the place He looked up and said, "Zaccheus make haste and come down, for to-day I must abide at thy house." Zaccheus instantly obeyed He at once made up his mind for Jesus Then and there he decided for Christ and received Him, the record tells us, joyfully. Now that is just what we mean by conversion. To make a decision for Christ and receive Him joyfully; with all the heart. With Zaccheus the matter was accomplished in a moment. He was swiftly and suddenly transformed from a dishonest publican into a penitent believer.

And just as Zaccheus was suddenly brought to repent of his sins and confess Christ, so also may others be suddenly converted. Far be it from us to set limits, in any way, to God's power and grace. Under peculiar circumstances He does undoubtedly sometimes flash light upon a darkened soul in a moment, as in the case of Zaccheus, the Philippian jailor and other instances mentioned in the Scriptures. But this is not the Lord's ordinary method of saving men. Where you find one instance of sudden conversion, you find a hundred of gradual conversions. The remarkable exceptions to which men point, attract so much attention for the very reason that they are exceptions to the general rule. *In most instances the good* work goes forward by slow degrees, as was the case with the Old Testament saints, and most of the New Testament saints. It was a gradual work in the case of the patriarchs, prophets and apostles, with the single exception of St. Paul. His conversion was sudden and violent. That of St. John and all the other apostles was silent, gradual and gentle as the gathering dew.

It is so now. Of those who become Christians in our own age the vast majority come from our Sunday-schools and from Christian families. With all the special efforts that are resorted to, the outside world furnishes but a small number of steadfast recruits for the church. Almost universally those who have been brought up in the fear of the Lord are the ones who make the substantial members and pillars of the church. Although in this respect again there are occasionally exceptions to the general rule. Sometimes those who are won over from the world in mature life enter upon the Christian vocation with so much sincerity and zeal that they, in a great measure, redeem the time already lost.

Many persons seem to think that if they have once made a real decision for Christ they will afterwards experience but little difficulty in keeping up the Christian life. This is a mistake. People may be suddenly converted, but conversion is never suddenly completed. Having once turned from the world and sin to God in Christ, they must keep turned. In whatever way we may have been brought into a state of grace, whether suddenly or by slow degrees, our conversion can only be matured in the way of continuous growth. First the blade, then the ear, and after that the full ripe corn in the ear. And just this is the reason why Jesus demands not only self surrender to Him, but also an open confession and union with the church. Our individual Christian life is connected with the life of God's people and needs the means of grace for its growth, as well as constant personal faith and obedience, watchfulness and prayer. G.

Rev. Edwin B. Raffensperger, pastor of the First Presbyterian Church at Marion, Ohio, has been elected to deliver the annual oration before the Literary Societies of Heidelberg College, Tiffin, at the next commencement.

Communications.

DEDICATORY SERVICE AT TIFFIN, OHIO, MARCH 16, 1884.

There is a peculiar pleasure, difficult to define because so deeply felt, in revisiting a pastoral charge which you were privileged to serve nearly a quarter of a century ago. In the midst of old reminiscences, you are confronted with changes which startle you. Old Sunday-school children are now parents and teachers, and their own children in the school. While mourning the absence of many old familiar faces, you are greeted by those almost forgotten, or never before seen, now taking their places. Indeed, in the present instance, I found myself enjoying the hospitality of an active and efficient elder and his family, and this elder I confirmed and married. I began to have the strange feeling of being old myself, until conversing with Father Winters, who both dedicated and rededicated the church, I discovered I was, as I had always supposed before, only a boy; for he was in the active ministry, preaching in barns and log houses, long before I was born. But it is vain to give expression to my own personal gratification in meeting so many Christian friends and in doing an act of kindness to my much esteemed theological classmate, Dr. Kefauver. I had many misgivings in accepting his kind invitation to be present, for rumors had reached me that the charge was in a pitiable condition, shorn of its most efficient membership, and hopelessly involved in debt through its imprudent efforts to reconstruct and beautify the church building.

My surprise was great indeed to find how false these rumors were. I saw a vigorous membership, all in perfect harmony and in most heartfelt co-operation with the pastor, and so fervid in zeal as to have undertaken, at a cost of some more than $4,000, repairs which have made the interior of their sanctuary exquisitely beautiful; and all this done by themselves alone without any debt, and with a surplus remaining. This speaks volumes for the health and earnestness of a congregation. But, beyond this, during the evening service twelve members of the pastor's catechetical class were confirmed, and further additions by letter were to be announced at the next service.

May God continue to bless this charge, and may its usefulness and prosperity be a blessed comfort to its earnest and self-sacrificing pastor.

E. E. HIGBEE.

SUNDAY SCHOOL ANNIVERSARY AT WASHINGTON, D. C.

On Sunday evening, March 16th, the Sunday-school connected with Grace Mission held a very enjoyable anniversary. The services were conducted by the pastor, Rev. C. F. Sontag, and consisted of hymns by the school, and recitations and songs by a number of the smaller scholars, which were very acceptably rendered. The superintendent, J. H. Lichliter, Esq., made an address, reviewing the history of the school and imparting a few practical lessons for the benefit of those present. Rev. Theodore Appel, D. D., was then introduced and delivered a very interesting and pleasant address. His remarks were well received and much appreciated Miss Belle Barr, our excellent soprano, then followed with a solo, "Ashamed of Jesus," which she rendered with more than usual spirit, and was much complimented upon her effort. This young lady deserves a word of praise for the share she has contributed to the worship of our dear little mission with her voice. She has always been faithful, prompt and ready to lend a helping hand.

Taking it all together, we had a very good and profitable time, and I think not only the school but the mission at large was greatly benefited by it. Much praise is due the pastor for his indefatigable efforts towards making it a success. The mission takes this opportunity to extend to its sister missions and the good brethren at large its good wishes, sympathy and love. May they all prosper and enjoy many of God's blessings.

J. B. A.

SPECIAL MEETING OF JUNIATA CLASSIS.

A special meeting of Juniata Classis was held at Alexandria, Huntingdon county, Pa., on March 13, 1884, called for the purpose of dissolving the pastoral relation subsisting between Rev. M. H. Sangree and the Water street charge, and to dismiss him to the Classis of Gettysburg, he having signified his willingness to accept a call from the Conewago charge, Adams county, Pa.

Nine ministers and three elders were present. The first item of the call was taken up:—The resignation of Bro. Sangree was read, together with the action of the Joint Consistory accepting the same.

At the same time the Joint Consistory was in session and passed a resolution rescinding their former action accepting the resignation. This action was presented to the Classis, and a verbal statement made that the Joint Consistory came to this action because of petitions from all the congregations, signed by 200 names in all, asking for the dissolution not to take place. The question was discussed at length by members of Classis, and after weighing all the arguments pro and con, the Classis thought best to dissolve the pastoral relation, believing it to be the best for him to go away and not be harassed by the opposition which has been developed against him. Rev. Sangree was, therefore, dismissed to the Classis of Gettysburg. S. C.

SUNDAY-SCHOOL CONVENTION.

Held at Claysburg, Blair County, Pa.

The second convention of the Sunday-schools in the second district of Juniata Classis of the Reformed Church, which was to have been held February 13 and 14, but which was postponed on account of the inclemency of the weather, commenced March 6th at 2 o'clock in the Reformed Church of that place. The opening services were conducted by the chairman of the classical committee. The election for officers resulted as follows: Rev. J. M. Titzel, D.D., Altoona, president; Rev. J. David Miller, Martinsburg, secretary, and Mr. J. L. Reifsnyder, Altoona, treasurer. An address of welcome to the convention was delivered by the pastor, Rev. William M. Andrews, and responded to by the president-elect. The organization having been completed, the president called for reports from Sunday-schools, and these were referred to a committee to formulate the same for the use of the convention and the committee for their report to Classis.

After singing the hymn "Rock of Ages Cleft for Me," the service for the children was held, and Rev. A. G. Dole, of Huntingdon, gave an interesting address on "True and False Lights," and was followed by Rev. Dr. Titzel on the theme, "How to be Great." These addresses were replete with interest both to the adult and child, and were attentively listened to by the large audience present.

In the evening a sermon on the subject of the importance of early training was delivered by

Rev. Dr. Titzel. The sermon was one of the doctor's happiest efforts and was full of instruction, sound sense and good counsel to fathers and mothers as to the training of their children, the influence of the family circle and the example of parents to their children. A large audience was present, and by the attention shown to what was said it was evident that the truths uttered by the preacher struck a cord of sympathy in the minds of the hearers.

The Thursday morning session was occupied in the discussion of the subjects: "How to conduct a Sunday-school successfully," and "How Sunday-school teachers should prepare themselves for their work." These subjects were ably discussed by Revs. A. G. Dole, J. W. Henderson, J. M. Titzel, William M. Andrews, J. David Miller and J. L. Reifsnyder, Esq.

At the session on Thursday afternoon the first question on the programme, "What relation should the consistory of the church sustain to the Sunday school?" was ably opened by Rev. W. M. Andrews, who took the ground that it was the duty and privilege of every officer of the congregation to also be a member of the Sunday-school. The elder and deacon are solemnly set apart for a particular purpose, to assist the pastor in his arduous work and labor of love. They are to be hands and eyes to the shepherd of the flock, and they are to assist him in all the affairs, both temporal and spiritual, of the congregation.

The Sunday-school being an integral part of the congregation, their care and supervision belong also to it. The brethren, Revs. A. G. Dole, J. W. Henderson, Dr. Titzel and J. David Miller, followed in appropriate and instructing speeches, urging the necessity of church officers attending the sessions of the Sunday school, and, if not as teachers and officers of the school, yet by their presence and influence showing those who labor in this laudable work in the nursery of the church that they are still in sympathy with the work and with the cause.

The evening session was devoted to the all-important subject of "The Church and Sunday-school in their relation to the missionary work." This subject was opened by Rev. A. G. Dole, of Huntingdon, who, by the manner of his speech, gave evidence that he had not come to this missionary meeting wholly unprepared, but that he had given much thought and preparation to what he said. The first speaker was followed by other speakers—Dr. Titzel, Revs. Andrews and Miller—all of whom brought the subject home in a practical way to the hearts and minds of the large audience present.

The convention, on account of the bad weather, was slimly attended by ministers and delegates, but the interest manifested by the members of the convention and Sunday school, together with the citizens of Claysburg and vicinity, gave inspiration to the speakers, and they, seeing that their work was appreciated, labored so much the harder to instruct and edify those who came to hear.

The hospitality of the kind people who opened their homes and prepared so bountifully for the bodily wants of their guests must not be forgotten. The choir and organist deserve the thanks of the people for the manner in which they furnished the music on the occasion.

The convention adjourned—the audience joining in the repetition of the Lord's prayer, the doxology and the apostolic benediction by the president.

A GOLDEN WEDDING.

The 2d day of March was the fiftieth anniversary of the marriage of Mr. and Mrs. Frederick C. Moyer, of Freeburg, Pa. Their children could not allow such an occasion to pass by without availing themselves of the opportunity to express their ever growing esteem and unabated filial affection. Hence they devised and consummated a surprise, on a really grand scale too, for their parents who were too modest themselves to invite a public celebration of the golden anniversary. While Mr. Moyer was present at the weekly session of the singing class, in his musical college, on Saturday evening, March 1st, the invited guests filled the spacious rooms of his house below. Mrs. Moyer had a chance to take in the situation more gradually, as the arrival of guests in groups soon revealed to her what was up. But imagine the surprise of the head of the family when he came down stairs and beheld the multitude of Moyers with some others sitting and standing around everywhere! The meaning of it all, however, soon flashed upon his mind, and he and the faithful partner of his joys and sorrows showed, by the light of their countenances and the expressions of satisfaction and pleasure playing upon every feature, that the kindly consideration which prompted this surprise was very grateful to their hearts.

The congratulations were quite liberal and hearty. Indeed there were many grounds for congratulation. The event itself is a golden one—rare and precious like gold. Few are privileged to enjoy wedded life together for so long a continuance. These fifty years too have generally been years of sunshine to them. A gracious Providence has made their cup to overflow with temporal prosperity. Their temporal blessings did, of course, not come to them uninvited by toil and proper economy. They started in life with busy hands. Mrs. Moyer's industry has become proverbial even.

We found occasion, however, to congratulate them on what is far more than the abundance of the things of this life. They have raised a large family of children who are all well settled in life, all faithful members of the Reformed church, respected and eminent in the community, an honor to parental nurture and admonition, and will be an honor to their parents' name when they are gone. They have also a goodly number of promising, vivacious, musical grand-children, growing up around them, like young palm trees around the stately, towering, flourishing palm tree from which they spring. What greater satisfaction, what greater honor and glory could parents crave than success in raising a family of good children for the Lord's heritage!

We also saw to it, that we did not come short of our duty, in congratulating Mr. and Mrs. Moyer on the fact that they were permitted to make their long life useful beyond their own family circle. The welfare of the church and the prosperity of the town have ever weighed upon their hearts. Bro. Moyer was for many, many years the leader of the singing in the church. His voice, which used to be enriched with a singular fullness of sympathetic and pathetic tones, has become livingly associated with the solemn rites of the burial of the dead. There is scarcely a house in Freeburg, where he has not led in the singing of the hymns of consolation at funerals, before the son took the place of the father. It has been the one great ambition of his life to found and rear some permanent institution of music. To this aim he has devoted his life with almost feverish intensity. By an assured confidence in the final success of the project, and by persistent, yea, even stubborn perseverance, he has brought to pass the consummation so devoutly wished for. The Musical College at Freeburg has now a name and a habitation, and is a permanent and well established institution. Students have gone forth from its melodious halls to grace the home circle, to become successful music teachers, and to fill eminently the chairs of organists of church choirs. Its work is, however, just fully opening, and its future is full of promise and encouraging prospects for usefulness and renown. All this, naturally, called forth hearty congratulations.

We further rejoiced with Mr. and Mrs. Moyer in view of the hosts of good friends and true whose well wishes and blessings they so eminently enjoy. No person of weak or doubtful character could live in the same place so long a time, and retain the respect and friendship of so many of the best people of every persuasion far and wide.

The decaying fingers of time have gently touched the objects of our congratulations. Age has plowed few furrows on their brows, nor has the weight of years pressed out of their hearts any of the spirit of cheerfulness and buoyancy of younger years. They have, apparently, many years of life and usefulness still before them, a hope and devout wish which we mingled with our congratulations. Though their eyes are not dim, nor their natural force abated, still their children presented them each with a pair of golden spectacles, as a mark of love. When the evening shall finally come, we are sure they will not seek again to shrink back to life. Their hearts have been chastened with sorrow. They followed with tears, two sons and a son-in-law, who were ornaments to society, and two beautiful, precocious grand-children, to their early-dug graves. These all died in the faith and are awaiting a golden re-union in the Father's house above.

The indispensable feast was all that a golden wedding table could well be made. Altogether it was an occasion which none of us who were present, will be likely ever to forget.

A GUEST.

DEATH OF HON. H. C. THATCHER.

The First Chief Justice of Colorado.

Hon. H. Calvin Thatcher, a graduate of Franklin and Marshall College, whose parents reside in Martinsburg, Pa., and are members of the St. John's Reformed Church of the place, of which Rev. J. D. Miller is pastor, died in San Francisco, Cal., on the morning of March 20, 1884, whither he, in company with his wife and several friends, had gone on a pleasure trip. On the way West he was taken ill, but continued his journey until they arrived in San Francisco, when he was compelled to take his bed and summon a physician. His death was caused by Bright's disease of the kidneys. Judge Thatcher was a native of Martinsburg, and resided here many years. About twelve or fifteen years ago he went to Colorado and entered on the active practice of law, in which he was eminently successful. When Colorado was admitted into the Union Mr. Thatcher was elected one of the judges of the Supreme Court, and became the first Chief Justice of the Centennial State. He enjoyed a prosperous career in the West, having, by the practice of law alone, amassed a large fortune, thereby leaving his family in very comfortable circumstances. He will be buried in Pueblo, Col., his first wife and several children having preceded him to that "bourne from which no traveller ere returns."

The parents and family of Judge Thatcher, have in this the hour of sore trial and affliction, the sympathy of the community, and the prayers of all God's people. In August last they were forced to give up a lovely daughter, the light and comfort of their declining years—and now a son who, in the world, had risen to eminence in the practice of his profession. May God temper the wind to the shorn lamb, and by these dispensations of His providence, fit and prepare each one of us for that change which awaits us all—the rich, the poor, the learned and unlearned, the eminent and the humble.

AID FOR THE JAPANESE STUDENT.

Since last September there have been received for this purpose, from Mrs. D. C. Hammond, $10; Rev. J. W. Love, $10; Rev. J. H. Shufford, $1; L. H. Diehl, $14; the last two of Summum, Ill., and from Rev. G. D. Gurley, East Rowan charge, N. C., per H. A. Forney, $15.

Some of the usual contributors did not send in their regular contributions last fall, because they were not informed that there was anything needed. There is need at present of some more aid, and we would be glad if those who are accustomed to give to this cause would send in their usual contributions, and any sent by others who may not have yet contributed, would be thankfully received.

T. G. A.

NEW ORPHANS' HOME, FORT WAYNE, INDIANA.

The building of the Reformed Orphans' Home at Fort Wayne has been pushed along as fast as the weather permitted. There are many applicants for admission but no more room at present. The Board of Managers feel encouraged in their work, and hope, by the assistance of the friends of this noble cause, to present to the church this third institution free of debt. May God grant it.

F. S.

ACKNOWLEDGMENT.

Collections for use of Reformed Church Publication Board.

Received from Rev. H. St. J. Rinker, Lovettsville charge, Va.,	$12 80
Received from Rev. W. H. Lichliter, St. Luke's Church, Lancaster, Pa.,	1 25
Received from Rev. J. W. Love, Second Ref. Church, Greensburg, Pa.,	7 24
Received from Rev. S. S. Miller, Treas. of Maryland Classis, collection in the Evangelical Ref. Church, Frederick, Md., Rev. E. R. Eschbach, D. D., pastor,	50 00
Received from Rev. W. M. Deatrick, Treasurer of Mercersburg Classis, collection in Trinity Reformed Church, Waynesboro, Pa., Rev. F. F. Bahner, pastor,	5 60
Received from Rev. J. C. Leinbach, St. John's Reformed Church, Riegelsville, Pa.,	5 15

It is with great gratification that we, in behalf of the Board of Publication, acknowledge the above receipts, and all that have been acknowledged heretofore. We appreciate the willingness with which the congregations that have taken up collections during the past year have complied with the request of their respective Synods to do so. Had every pastor in the three Synods done as the few have, quite a handsome sum would have flowed into our Treasury, which we could have put to good use. It is to be hoped that those who have not yet attended to this important matter in obedience to the request of their Synods, will do so before the time of the annual meetings of the same. And this continuing to be done every year, in time much will be thus at the disposal of the Board in extending its operations. We need, in the progress of our work, this substantial aid of the Church. Will we have it?

CHARLES G. FISHER, Treasurer,
Reformed Church Pub. Board.

March 22, 1884.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Harrisburg, Pa.—Monday, the 17th inst., was the birthday anniversary of Rev. Geo. W. Snyder, pastor of the Second Reformed congregation of Harrisburg, Pa. The members of his congregation determined to make their customary annual donation visit, and accordingly a number of them, with some of their friends, assembled on the evening of that day and proceeded in a body to the pastor's residence, well loaded with good things. Arriving there, the burdens were deposited in a safe place, and the pastor was politely informed that he was wanted in the lecture room of the church. He agreed at once to submit to the request, and was conducted to the place designated. After an interchange of greetings, prayer was offered. The hymn commencing "Blest be the tie that binds," was sung, and then an address was made to Mr. Snyder, to which he responded, expressing gratitude to the people for their gifts, and for the kindness shown him during the past year. Mr. W. H. Seibert also made a short address, after which Mrs. Snyder, the amiable wife of the pastor, caused a second surprise by furnishing refreshments to all who were present. After partaking thereof, and further social enjoyments, the benediction was pronounced by the pastor, and the pleasant gathering was over.

Reading, Pa.—St. Stephen's Reformed Church of this city was formally organized on Sunday, March 16. Fifty-seven persons were received as members of the new organization. Two elders and two deacons were elected, who, with the pastor, will constitute the consistory. The Sunday-school numbers 245 members. Pastor Gerhard feels greatly encouraged in the work here. There are catechetical classes being instructed in all the Reformed churches in the city, who will be confirmed on Good Friday evening.

Farmersville Charge, Pa.—The memorial services of the birth of Ulric Zwingli have been held in this charge, of which Rev. D. F. Brendle is pastor, and were brought to a close on the 16th inst. These services have been postponed in some of the congregations on account of the inclemency of the weather. Wherever held they had a good effect. They not only gave the members of the church a great deal of information, but opened the eyes of the ministers and awakened a greater interest in, and a stronger feeling of attachment for the Reformed Church. Besides they seemed to arouse the Lutheran brethren from their lethargy and give evidence that their church was not the only church.

Collections were take up in every congregation and would have been much better if the services had been held in the summer. During these services the pastors simply announcing it from the pulpit, sold over 100 copies of the Life of Zwingli—English and German. These books have been read and re-read with great interest, and will no doubt be productive of much good. Reading not only make church members more intelligent but also more active.

Synod of the Potomac.

Greencastle, Pa.—Saturday (March 15th,) was the fiftieth birthday of Rev. Cyrus Cort, pastor of the Reformed Church, Greencastle, Pa. The officers of the Dime Society, with a few other friends from town and county, were invited to [illegible] birthday dinner prepared by Mrs. Cort in honor of the occasion.

A letter was received from Rev. J. Spangler Kieffer, of Hagerstown, stating that official duties would prevent him from carrying out his previous intention of being present.

In behalf of himself and family he extended hearty congratulations to his old college chum, and he wish that Rev. C. may enjoy many more happy birthdays in the years to come.

In the parlor and dining room the following was displayed in large characters.

WELCOME!
IDES OF MARCH.
1834—1884.

In lieu of a speech Rev. Cort read a poem which was enjoyed by those present.

On Wednesday, the 19th, the first entertainment of the Dime Society of the Reformed Church of Greencastle, Pa., was held in the lecture room of their house of worship. A goodly number of the members and their friends were present. The programme of the evening consisted of a number of songs by the Sunday-school scholars, solo by Miss Nora Shively, and some instrumental music by the orchestra. The music was one of the leading features. A short address was made by Rev. C. Cort stating the aims of the society, etc. Miss Mamie Fuss read an essay entitled "Zwingli and Luther." Minnie Beeler recited a selection. It was a very pleasant affair, and the oftener they are repeated, the more interesting they will become. There are between seventy-five and one hundred names upon the roll of membership. The dues of each member are ten cents per month. The object of the association is to furnish any repairs that are needed.

Continued on Eighth Page.

AN OFFER FOR PREMIUM TRACT, No. 3.

A Premium of **TWENTY DOLLARS** in Gold is hereby offered for the best *Four*-paged Tract, upon the following subject:—

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All manuscripts to be the property of the undersigned. Persons competing for the Premium will sign their manuscripts with an assumed name—which, with their own name, must be sent to

CHARLES G. FISHER,
Reformed Church Publication Board,
907 Arch St., Phila.

January 12, 1884.

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February 13 1884.

FOR EASTER, 1884.

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A LIFE OF
ULRIC ZWINGLI.

By Rev. D. VAN HORNE, D. D.

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Terms—Single copy, 20 cents. Over 5 copies, to one address, 12 cents a copy, per year.

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January 12, 1884.

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Rev. CHARLES G. FISHER,
Superintendent and Treasurer

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PERIODICALS
For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

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Miscellaneous.

POETRY AND THE POOR.

W. Walsham Bedford.

"The world is very beautiful," I said,
As yesterday, beside the brimming stream,
Glad and alone, I watched the tremulous gleam
Slant thro' the wintry wood, green carpeted
With moss and fern and curving bramble-spray,
And bronze the thousand russet margin-reeds,
And in the sparkling holly glint and play,
And kindle all the briar's flaming seeds.

"The world is very horrible!" I sigh,
As, in my wonted ways, to-day I thread
Chill streets, deformed with dim monotony,
Hiding strange mysteries of unknown dread,—
The reeking court, the breathless fever-den,
The haunts where things unholy throng and brood;
Grim crime, the fierce despair of strong-armed men,
Child-infamy, and shameless womanhood.

And men have looked upon this piteous thing—
Blank lives unvisited by beauty's spell—
And said, "Let be: it is not meet to bring
Dreams of sweet freedom to the prison-cell.
Sing them no songs of things all bright and fair,
Paint them no visions of the glad and free,
Lest with purged sight their miseries they see,
And, thro' vain longings, pass to blank despair."

O brother, treading ever-darkening ways,
O sister, whelmed in ever-deepening care,
Would God we might unfold before your gaze
Some vision of the pure, and true, and fair!
Better to know, tho' sadder things be known,
Better to see, tho' tears half blind the sight,
Than thraldom to the sense, and heart of stone,
And horrible contentment with the night.

Oh! bring we then all sweet and gracious things
To touch the lives that lie so chill and drear,
That they may dream of some diviner sphere,
Whence each soft ray of love and beauty springs.
Each good and perfect gift is from above;
And there is healing for earth's direst woes;
God hath unsealed the springs of light and love,
To make the desert blossom as the rose.

—*Spectator.*

Selections.

The greatest of faults, I should say, is to be conscious of none.—*Carlyle.*

He who waits to do a great deal of good at once will never do anything.—*Samuel Johnson.*

Apart from Thee, all gain is loss,
All labor vainly done;
The solemn shadow of the cross
Is brighter than the sun.

And is the law of benefits between men; the one ought to forget at once what he has given, and the other ought never to forget what he has received.—*Seneca.*

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—*H. Muller.*

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.

Faith is the root of all blessings. Believe, and you shall be saved. Believe, and you must needs be satisfied. Believe, and you cannot choose but be comforted and happy.—*Jeremy Taylor.*

Our yet unfinished story
Is tending all to this:
To God the greatest glory,
To us the greatest bliss.

If all things work together
For ends so grand and blest,
What need to wonder whether
Each in itself is best.

Science and Art.

A statue of Wilberforce has been presented to Hull, England, and placed in the Town Hall.

In 1872 a Dr. Leitner discovered that the weavers of cashmere have a secret language, which finds expression in the famous shawls. His copy is to be posted at the South Kensington Museum.

A Parisian chemist has invented a new explosive called panclasite. A great advantage claimed for this is that it will not explode by concussion. It is put up and transported in two liquids, which act like seidlitz powers, becoming explosive when mixed. It is said to equal dynamite in deadly and destructive effectiveness.

The complete work of Meissonier consists of 420 pictures. He is now on a canvass that is nearly ten feet long, representing the Chevalier Bayard and Francis I. saluting in a company of brilliantly equipped warriors. Of late years the artist has a tendency to paint larger pictures than formerly, because his eyes are not as strong as they used to be.

Tests of the electric light on board the German ironclad squadron disposes of the idea that the new illuminant is any protection against the attacks of torpedo boats. These miniature marine warriors not only could approach quite unperceived the huge fortresses afloat, but the rays of the electric are served as a guide to the aim of the torpedo bearing craft.

An earthquake observatory is building in Japan by Professor Milne, of the Imperial Engineering College in Tokio. This novel observatory is fitted up deep in the coal mines of the Island of Takashima, not far from Nagasaki. Instruments are placed at different levels in the mines, which will afford measures of the relations in time, intensity, etc., between earth tremors below ground and those observed at the surface.

Personal.

Rev. Dr. Eliphalet Nott Potter, President of Union College, N. Y., has sailed for Europe, for rest and recreation.

Mrs. Joseph Cook has entered the lecture-field, taking for her theme "The Temples and Tombs of Hindostan," and illustrating her remarks with stereopticon views.

Mrs. F. A. Claflin, who was lately elected a member of the School Committee of Quincy, Mass., is the first woman who has ever been elected to that position in that town.

Governor James B Grant, of Colorado, was graduated at Heidelberg and afterwards from the School of Mines at Lubeck, and is looked upon as the most scholarly and cultivated man in Colorado.

Clelia Garibaldi, the youngest daughter of the General, was recently married at Turin to Professor Grazialdi. King Humbert sent the bride a handsome diamond bracelet. Some beautiful flowers were offered by Garibaldi's veterans. Signor Depretis sent the bride's mother a cordial letter of congratulation.

Tennyson says he took his peerage to oblige his son, and now Herbert Gladstone is about to be made a lord to favor his father, who refuses a peerage on his own account. The younger Gladstone is described as dull, deplorably indiscreet, somewhat shallow, unquestionably commonplace, but very amiable and quite of the goody-goody kind.

M. Chevreuil, the director of the Gobelins manufactory for more than half a century, wants but two years of being one hundred years old. He is generally lightly clad, and never wears a hat when he can help it, having thick hair; he works constantly, allowing but ten minutes for each of his meals, of which he has but two, breakfast at seven in the morning, and dinner at seven in the evening, eating a roll at noon while standing over his alembics. He never drank a glass of wine in his life. He is quite aggrieved now at having been put on the retired list.

Items of Interest.

As a part of the marriage ceremony in Servia, the bride has to hold a piece of sugar between her lips as a sign that she will speak little and sweetly during her married life.

A man in Terre Haute, who recently secured a divorce from his wife, now employs her as a servant girl, and she has more money and better clothes than when she was his wife.

Hissing means different things according to where you happen to be at the time. In West Africa the natives hiss when they are astonished; in the New Hebrides when they see anything beautiful. The Basutos applaud a popular orator in their assemblies by hissing at him. The Japanese, again, show their reverence by a hiss, which has probably somewhat the force of the "hush" with which we command silence.

In Fiji there is a cave used as a place of retreat before a stronger enemy. The limestone walls have been decorated by the inhabitants in a rather original manner, with representations of canoes and men, and other objects. They have chipped the design with a stone in a series of dots on to the side of the cave, and have then filled in the little cavities thus made with a light colored sort of clay which shows the design well on the darker tone of the rock.

The rubber industry of the United States has no rival in foreign countries. There is something like $75,000,000 invested in the business of manufacturing rubber goods, $30,000,000 of which is confined to the rubber boot and shoe industry. The total number of employes is placed at 15,000, and the total number of factories at 120. According to a recent census bulletin, the value of the annual product is $25,000,000. Some 30,000 tons of raw rubber are imported every year, which when combined with other materials in manufacturing, amount to 300,000 tons. It has become one of the most important American industries.

One of the oldest houses in Baltimore is about to be replaced by modern warehouses. It is a two-story and attic dwelling built of imported bricks in a most unusual manner, builders of long experience saying that they never saw a similar structure. The joists are of white oak, and the lighter woodwork is of yellow pine. The moldings of the window-frames are solid, the pockets for the weights having been chiseled out. Every part of the building including even the wrought-iron nails is hand-made. Numerous old books and papers, and English and Spanish coins, dated early in the last century, have been found secreted in different parts of the house.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

My House. An Ideal. By Oliver B. Bunce, Author of "Bachelor Bluff," etc. New York: Charles Scribner's Sons. 1884. Paper. Pp. 108. Price, 50 cents.

It is a pleasure to look upon this little work. It is a splendid illustration of good taste in printing and binding. Its simplicity makes it attractive. The book is intended to aid those who wish to make their houses attractive, and contains many suggestions which will be welcome to people of elevated tastes. We wish it could be generally read as it will be helpful to those who wish to make their homes the most pleasant places in the world.

Ancient Egypt under the Pharaohs. By John Kenrick, M.A. Two volumes in one, large 12mo, Long Primer type, 902 pages, with illustrations. Cloth, $1.00.

This most excellent work, some time out of print in this country, and costing $15 to import, is now published in a handsome edition, at a price within the reach of all. It deals with the history of Egypt from the earliest times to its absorption into the empire of Alexander; and in a most comprehensive, thorough, and remarkably entertaining way treats of the arts, sciences, laws, language, religion, agriculture, navigation, and commerce of this most wonderful of the nations of the ancient world. As an *authority* no work upon Egypt ranks higher. The volume is substantially bound in cloth. John B. Alden, Publisher.

Curious Myths of the Middle Ages. By S. Baring-Gould, M. A. New York: John B. Alden, Publisher. 1884. Pp. 272.

A neat little volume, with the following table of contents, which will attract and interest: "The Wandering Jew," "Prester John," "The Divining Rod," "The Seven Sleepers of Ephesus," "William Tell," "The Dog Gellert," "Tailed Men," "Antichrist and Pope Joan," "The Man in the Moon," "The Mountain of Venus," "St. George," "The Legend of the Cross," "Schamir," "Melusina," "The Fortunate Isles," and "The Knight of the Swan." The price is only 35 cents.

The Chinese Classics: A Translation, by Jas. Legge, D.D., of the London Missionary Society. New York: John B. Alden, Publisher. 1883. Cloth. Pp. 218.

The interest awakened by the opening up of the Flowery Kingdom to the outside world, and the grave questions which the emigration of the Chinese to this country has raised, ought to make men curious to know the teachings of their celebrated philosophers, and this work will help to satisfy inquiries. The volume contains two parts, one treating of Confucius and the other of Mencius. Each part has an admirable and helpful Introduction, and is accompanied by an analytical index which makes reference very convenient. We know of nothing that will give so much satisfaction upon the general subject. Two volumes of a former London edition of the Chinese Classics are here put into one, and the ten will be put into five. Yet the print is large and clear, and the whole series will be placed at a very low price.

The Elzevir Library. A Weekly Magazine. Price, $5.00 a year. We have received from John B. Alden, Publisher, 18 Vesey street, from John B. Alden, Publisher, following numbers of the above: New York, the following numbers of the above: For December 6th, 1883, Luther's Table Talk, For December 6th, 1883, Luther's Table Talk, 5 cents each; January 3d, 1884, The Raven and other Poems, by Edgar A. Poe, price 2 cents; January 17th, Public Health, by Edward Orton, LL.D., price 2 cents; January 24th, Herman and Dorothea, from the German of Goethe, price 6 cents. The literature is well selected, and put up in paper in convenient size for handling and binding.

We also acknowledge from the same publisher the following recent issues of the Irving Library: Some Twice Told Tales, by Hawthorne, 3 cents; A Century's Message, by Andrew D. White, LL.D., 3 cents; Conversation, by Thomas De Quincy, 3 cents; Readings from Confucius and Mencius, 3 cents; Salmagundi, by Washington Irving, 20 cents. These are bound in paper, and are illustrations of the cheapness of good literature.

North American Review.—Whether the United States are to regain their former pre-eminent rank as a commercial and naval power on the seas, is a question that no American can contemplate with indifference. The subject is discussed with marked ability in the North American Review for April, by the Hon. Nelson Dingley, M.C., who oppores the project of admitting foreign built ships to American register, and by Capt. John Codman, who is well known as a zealous advocate of that measure. Judge J. A. Jameson, in the same number of the Review, discusses the question, "Shall Our Civilization be Preserved," pointing out the means that are at hand for withstanding the various agencies, physical, moral and intellectual, which threaten to overturn our existing civil and social institutions. The Rev. Dr. Philip Schaff gives a sketch of the "Development of Religious Freedom." Dr. Felix L. Oswald writes of "Changes in the Climate of North America," with special reference to the increasing frequency of disastrous floods. Prof. C. J. Eggert offers "A Plea for Modern Languages in the higher education; and Julian Hawthorne discourses of "Literature for Children." Finally there is a discussion of "Recent Criticisms of the Bible," by the Rev. Dr. R. Heber Newton and the Rev. A. G. Mortimer.

Harper's Magazine for April well illustrates the capabilities of that periodical in both the literary and the artistic field. The variety of its contents is a remarkable feature.——The frontispiece is the first of W. B. Closson's reproductions of "Great Pictures" engraved from the original painting, and is a gem of art. The engraving is from the original painting by Murillo, known as "The Immaculate Conception," and reproduces with wonderful fidelity the lower portion of that picture—the group of child-angels.——Charles Eliot Norton contributes a paper of considerable archæological value, entitled "A Visit to Sardis," with illustrations. The Hohenzollern dynasty is the subject of an entertaining paper by Professor Herbert Tuttle, with thirteen illustrations.——Ernest Ingersoll contributes the first of two papers, admirably well illustrated by A. C. Redwood, entitled "From the Fraser to the Columbia."——"A Lover's Pilgrimage," by E. D. R. Bianciardi, beautifully illustrated, describes a visit to the tomb of Shakespeare's *Juliet*, in Verona.——A biographical sketch of Edward Bulwer, Lord Lytton, apart from its literary value, is interesting from the fact that it is contributed by C. Kegan Paul, the English publisher of the recent biography of Bulwer by his son, the present Lord Lytton.——"Working-men's Homes," by R. R. Bowker, is a full and interesting review of the enterprises undertaken by George Peabody, Octavia Hill and Sir Sidney Waterlow, in London for the provision of improved homes for the industrial classes, and of similar enterprises in this country, with illustrations.——Colonel Higginson contributes the fourteenth chaper of his American History Series, entitled "The Second War for Independence," treating of Madison's administration and the War of 1812. The illustrations comprise portraits of President Madison and Mercy Warren, and a very effective picture by Howard Pyle representing the impressment of American seamen.——Helen W. Ludlow contributes a fine poem, entitled "Easter Wings," beautifully illustrated by W. H. Gibson.——The fourth part of William Black's "Judith Shakespeare" is given, with an illustration by Abbey; also the fifth part of E. P. Roe's novel, "Nature's Serial Story," illustrated by Gibson and Dielman. Charles Reade concludes his story of "The Picture," and there is a bright short story by an anonymous writer, entitled "Six of One and Half a Dozen of the Other." Poems are contributed by H. H., R. H. Horne, G. T. Lanigan, and Laura M. Marquand.——Professor W. P. Trowbridge, of the School of Mines, Columbia College, contributes a very important and timely paper on Modern Sanitary Engineering, full of valuable suggestions relating to the water supply of large cities, the sewerage of large inland and coast towns, the subsoil drainage of cities, house drainage, and ventilation.——The Editor's Easy Chair contains, among other good things, an elegant tribute to the late Wendell Phillips. The other Editorial Departments are full, as usual, of interesting and entertaining matter.

Lippincott's Magazine for April opens with a delightfully written article on "New Germantown and Chestnut Hill," which is likely to prove even more attractive than the article on "Old Germantown" in the February number. The illustrations are from original designs by J. Pennell and C. P. Weber, and confirm the descriptions in the text, both of the natural beauty in which this suburban region is perhaps unrivalled and of the varied and picturesque forms of architecture, the work of successive generations, so profusely scattered over the surface and heightening the charm of the landscape. "In the Kauri Forests of New Zealand," by Miss F. C Gordon Cumming, the well-known traveller, is a simple but graphically worded narrative, replete with information in regard to the peculiar industries of the country to which it relates. "How the Roman Spent His Year" is the title of the first of two papers by Professor William F. Allen, who conveys the result of his researches in a popular and interesting style. "Glimpses of the Queen's Negroes," by Arthur F. J. Crandall, has the merit of being not only amusing but fresh and instructive. "A German Novel," by Horace M. Kennedy, and "Some New Anecdotes of Heine," by William R. Thayer, are the literary articles of this number. In the way of fiction, the continuation of "The Perfect Treasure," by F. C. Baylor, is exceedingly clever and entertaining, and the beginning of another short serial, "At Last," by Annie Porter, promises the interest of a strong plot and romantic incidents. "Her Lover," by Louise Stockton, is a very pleasing and well-contrived story, and "April Fish," by M. J. Barnett, is a Florentine sketch appropriate to the number. "Easter Customs and Traditions," and other short papers in the "Monthly Gossip" should not be overlooked.

The Century Magazine for April contains: Five profusely illustrated articles and a biographical paper with two portraits lend unusual pictorial interest to the April number. The frontispiece is a portrait of the late Sidney Lanier at the age of fifteen, and with the text of Dr. William Hayes Ward's essay on "Sidney Lanier, Poet," is also printed a portrait of the poet in mature age. In "Open Letters," Arthur Penn writes of "Sidney Lanier on the English Novel."——In their order, the illustrated articles are: An interesting account, by E. V. Smalley, of the memories which cluster about "The White House," and the life of the Chief Magistrate's domicile; Miss Sarah Freeman Clarke's concluding paper of pen and pencil "Notes on the Exile of Dante;" a description, by Edward S. Wilde, of the building and partial impairment of "The New York City Hall," which is regarded as one of the finest architectural monuments in the metropolis; the picturesque record of a cruise "Among the Magdalen Islands," of the Gulf of St. Lawrence, by S. G. W. Benjamin, being the third paper in the series, "The Cruise of the *Alice May*;" and an important and very entertaining paper, by Fred. Mather, on "Progress in Fish-Culture," in which the pisciculturists of the United States have had the largest share. An interesting travel article without pictures, is Miss Gordon Cumming's description of "New Zealand in Blooming December."——Foremost among the unillustrated papers, in point of general interest, is George Alfred Townsend's account of "How Wilkes Booth crossed the Potomac." His information was derived from the man who gave succor to the fugitive and his companion Herold, and who provided them with the boat which took them across.——John Burroughs replies to Matthew Arnold's recent lecture on Emerson, and makes a strong argument to show that Emerson is entitled to a higher place than the English critic has accorded him.——Two other striking essays of the number are "Uncle Tom without a Cabin," by Walter B. Hill, a consideration, from the Southern point of view, of the present status of the negroes of the South; and Professor Samuel Willard's interesting pursuit of scientific theories, to what he regards their ultimate conclusions, or, "The Destiny of the Universe."——The sixth part of Mr. Cable's "Dr. Sevier's," the fifth part of Robert Grant's "An Average Man," and a short story in negro dialect, "Marse Chan," by Thomas Nelson Page, are the fiction of the number.——The poems are contributed by John Vance Cheney, Alfred B. Street, William Preston Johnston, R. T. W. Duke, Jr., Robert Underwood Johnson; and in "Bric-a-Brac," Walter Learned, Stanley Wood, Joel Benton, Frank Dempster Sherman, and others.——"Topics of the Time" treats of the issues that are now engaging the popular mind.

Littell's Living Age. The numbers of "The Living Age" for March 15th and 22d, contain The Guide of Islam, and Turkish Arabia, Fortnightly; Christian Agnosticism, Cardinal Newman on the Inspiration of Scripture, and Professor Tyndall on Rainbows, Nineteenth Century; The Tale of Tristram and Iseult, National Review; History in Little, and Charles Cotton, Gentleman's Magazine; Chinese Gordon, Reminiscences of Jamaica, and Club Gambling in the Last Century, All the Year Round; Bears and Wolves, Belgravia; Tropical Fruits, and Tea—its Culture and Consumption, St. James's Gazette; Gales and Hurricanes, Spectator; George Eliot's Essays, Athenæum; with instalments of "The Baby's Grandmother," "Valerie's Fate," "Dr. Ball," and "Old Mr. Binney," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The Medical Bulletin: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. March, 1884. Contents: Original Communications; Therapeutic Notes; Editorials; College Gossip; Medical News and Miscellany; Book Reviews; New Publications Received.

Terms: Yearly subscription, $1.00. Philadelphia: 1031 Walnut Street.

Married.

On the 14th of February, in the Third Reformed Church, by the Rev. C. Clever, Mr. Wm. C. Downing to Miss Alice R. Ford, daughter of William H. Ford.

Obituaries.

IN MEMORIAM.

Elder T. C. Polack departed this life suddenly and unexpectedly on the 16th of January at York, Pa. A mention of his death was in the Messenger at the time. His position in the Church as Elder of the 1st Reformed Church at York; his activity in church work in the congregation of which he was a member for thirty-three years, calls for, and his friends ask for a more extended obituary.

Mr. Polack was born in Germany, at Cuxhaven, near the city of Hamburg, at the mouth of the Elbe, in the year 1810. He was piously reared, and his early religious training was marked by a profound reverence for sacred things that followed him to his end. He was reared to industrious habits, which made him a busy, stirring man to the time of his death. He was a watch-maker by trade, and this he continued to follow until within a few years of his death. He had already reached mature manhood before he emigrated to this country. He landed at Philadelphia, where he spent his first year. He then came to York, where the remainder of his useful life was spent.

He was twice married. He leaves a widow, with whom he lived happily for thirty-four years. By industry and attention to business he accumulated a competency, to make him comfortable in his latter years.

As a man, he was industrious, temperate and regular in all his habits. He suffered from a chronic affection of the heart, which suddenly closed his life. There was a certain impulsiveness in his manner, and yet he was exceedingly modest; he was decided in his convictions, and yet conciliatory; frank, yet courteous, and ever ready to engage in any good work.

As a citizen, Mr. Polack was held in high esteem by his fellow citizens, who chose him to occupy the highest position in their gift as Chief Burgess. And at the time of his death he held important positions in banks, insurance companies and other corporations, in which he had an interest. He was acknowledged by all who knew him to be a good and useful citizen.

As a member and officer in the Reformed Church, he was always faithful in the performance of his duties. Never absent from his pew or post, except absent from town or by reason of sickness. He held office in the Church for thirty-two years, was occasionally in attendance upon the meeting of Classis, felt it was an honor to bear office in the house of God, and occupied the offices, at different times, of deacon, elder and trustee.

The church work, to which he most earnestly devoted himself, was the Sunday school. For twenty years he was the Superintendent of the Infant School. In this work he found great pleasure. Having no children of his own, he devoted himself to those of the Church, gathered in the Sunday school. He has left us, and not only his family and immediate friends, but the Church, miss him greatly, and cherish his memory.

IN MEMORIAM.

Mrs. S. R. Steltz was the daughter of Rev. Dr. C. Z. Weiser. She was born on the 6th day of May, 1860, at Selinsgrove, Pa., the birthplace of her father, her grandfather and her great-grandfather. She was the only child that the bereaved parents were permitted to raise. Her father may be said to have been her only teacher, who made not alone her religious, but her literary education an object of special care. It was to him a source of the highest joy to see the growing girl, so full of life and spirit, advancing toward the full stature of Christian, educated womanhood. On the 10th of October, 1874, in the 14th year of her age, she was confirmed in the Goshenhoppen Church. Accordingly she stood in full and active membership of the Church nearly ten years. Her zeal in all that pertained to the interests of the congregation, and especially her faithful work in the Sunday-school, are known to all. The vacancy there made by her death will be a source of sorrow for a long time to come. Throughout the community in which she lived she was well known and addressed by all by name. Old and young, rich and poor, high and low were Jennie Weiser's friends. After having received a course of sound literary training at home, she became desirous of devoting herself to the study of music. For this special purpose she went to Palatinate College about eighteen months ago, where she became the intimate and confidential friend of the lady who stood at the head of the musical department. Here she made friends on every side. The tidings of her death startled the community as much as if the deceased had been born and brought up in its midst; and as a token of esteem on the part of her former fellow-students a floral cross was sent to be laid beside her coffin and on her grave. On the 23d anniversary of her birthday in the old church, before the altar from which, after her grandfather, her father has for so many years broken the bread of life to hungering multitudes, her hand was placed by her father into that of Mr. Edwin H. Steltz, and the words pronounced, "What God has put together, let not man put asunder." The period of her wedlock was a happy, healthful, hopeful one, exceptionally so. All went well. Business prospered under the husband's hands, and the duties of the housewife efficiently and cheerfully discharged. The parents on both sides were happy in having their children near them, and in seeing them getting on so well. On last Sunday a week the deceased thought of going to church, and retired in perfect health. At 5 o'clock the next morning, Monday, the 11th inst., she was thrown into convulsions, under which she lay for 30 hours, when death relieved her. She was buried on Sunday, the 16th inst., at the Goshenhoppen Church, beside her sainted grandfather. Rev. Alfred Dubbs preached a German discourse, and the writer followed in English. An immense concourse of people followed the remains to the grave and gave most emphatic evidence of the high regard in which she was held.

A great man recently said on a great occasion, "Eulogy is but too often disguised apology." The mourning husband and stricken parents know too well what they have lost to care for the cheap encomiums which are passed upon the dead. Dr. Weiser, since her death, was heard to say of his daughter, "She was not an extraordinary girl, but sometimes the ordinary stands higher than the extraordinary." She was open-minded, honest-hearted and kind. She was true to her convictions, to her parents, and to her obligations. She was free from ostentation, emulation and conceit. She wanted to pass for just what she was and nothing more. She was inclined to look upon the cheerful side of things, relished the humorous, and did not lag behind when her companions were in the pursuit of fun. But those who knew her best say that back of all this were revealed the elements of sober, solid and noble womanhood. These marked qualities became more marked after her marriage, when all that could be expected of a loving, devoted and faithful wife was found to belong to the deceased. Her cheerfulness, frankness and generosity won for her a multitude of friends, and her consistent life of faith has gained for her the crown of life.

Few know better than the bereaved parents how to speak words of comfort to those that mourn the loss of loved ones. They look for no consolation outside of that sphere of grace in which they live and move. Standing firmly fixed here they know how to think, speak and act. Hence they are able and abundantly willing to help the disconsolate husband, whose hopes are blasted, whose home has been broken up, and to whom life seems a blank—to bear up under his afflictions, and to seek consolation where alone it can abidingly be found. Their Saviour is permitting these dear people to drink deeply of the cup of earthly sorrow to the end that, sharing in His sufferings, they may be glorified together with Him.

W. M. R.

Tribute of Respect.

At a meeting of the teachers of the Sunday-school of the 3d Street Ref. Church, Easton, held in the parsonage on the evening of Tuesday, March 4th, the following resolutions of respect to the memory of the late James Hess were adopted:—

1. That we bear testimony to his constant, punctual and faithful attendance in the school, year in and year out, being seldom absent from his post, setting thus an example worthy of imitation by us all.

2. That we meet in the lecture-room on Thursday afternoon at half-past two o'clock, and attend the funeral in a body.

3. That we hereby express our cordial Christian sympathy with his bereaved widow and family in their great affliction.

4. That these resolutions be communicated to the family and published in the daily newspapers of Easton and the Reformed Church Messenger of Philadelphia, Pa.

Died.—At Altoona, Pa., March 13th, 1884, Mr. James A. Bolger, aged 40 years.

The deceased was in early youth admitted into full communion with the Reformed Church at Martinsburg, Pa. In 1868 he was received by certificate into fellowship with Christ Reformed Church in Altoona, Pa., of which he remained a consistent and faithful member until his death. He was an affectionate son and brother, a kind husband, a loving father, a good citizen, and, above all, a true follower of the meek and lowly Jesus. During the last three years of his life he suffered much from ill-health, but he endured all his afflictions in humble submission to the will of God, and peacefully fell asleep in Jesus in the hope of a blessed resurrection at the last day.

"Suffering the ills of life no more
He is not lost, but gone before."

T.

Religious Intelligence.

At Home.

The First Baptist church in Boston, Mass., raised $55,000 last Sunday morning to pay the debt on the church.

The Congregational Church in Natick, Mass., has passed a vote protesting against raising money by lotteries at church fairs.

The serious way in which churches are affected by the floods in the Western rivers may be understood from the story, related by one clergyman who had to pay pastoral visits in a row-boat, and gather his congregation together on the Sabbath on a steamer.

Carefully collected statistics for 1883 report the dedication of 272 new Lutheran houses of worship in the United States. Of these, 162 were built by German, 62 by English, 7 by German-English, 26 by Swedish, 7 by Norwegian, 7 by Norwegian-Danish, and 1 by Danish congregations.

The laundry department of Trinity House which was established in connection with the charities of Trinity Church, Boston, has proved a success. The object is to provide work for needy women. Last year its earnings were about $3,500; $2,600 was paid out as wages to women, many of whom were unable, in consequence of ill health and ignorance to compete with the strong and skilled workers.

The representatives of the Cumberland Presbyterian Church have made a formal application to be admitted to the next meeting of the General Presbyterian Alliance in Belfast. The General Assembly of that Church has approved the constitution of the Alliance, and submit their Confession of Faith and Form of Government to the Alliance that its members may judge whether they come within the pale of the consensus of the doctrines of the Reformed Churches.

The Salvation Army is about to establish a station in Norwich, Ct. The candidates for office are required to believe in entire sanctification, must be free from bodily defects, be able to raise a tune, must never have been a backslider, must not use tobacco or snuff or intoxicating liquors, must agree to wear uniform, must not court any one at the station nor any one for twelve months, and if they are courting they must not marry under twelve months.

The Roman Catholic church has in this country, according to the latest official statistics, 13 archbishops, 57 bishops, 6,835 priests, 1,651 ecclesiastical students, 6,613 churches, 1,150 chapels, 1,476 stations, 22 ecclesiastical seminaries, 87 colleges, 599 academies, 2,532 parochial schools with a total of 481,834 pupils, 294 asylums and 139 hospitals. The total population is given at 6,628,176, an increase of 231,322 for 1883. A year ago the official figures were given at 6,832,954, owing to an error in addition. The figures should have been 6,896,854.

In the Methodist Protestant Church the limit of the pastoral term is five years. The proposition to remove the restriction is now being discussed by the papers of that denomination. The *Methodist Protestant* favors the repeal of the rule of limitation altogether, or else if this cannot be done, "a return to three if not the two-year rule as formerly." It gives the following testimony: "Our present five-year rule, we are satisfied, is injurious in its tendencies; it does not give us as an extension what many cases need, while it discourages many changes that ought to be made in two or three years, pastor and people remaining together by a kind of sufferance *simply because by the rule he may stay*, when he has not the moral courage to leave, and the church has not enough of it to tell him to do so."

A convention, for discussion before the citizens of Philadelphia of the principles and aims of the National Reform movement, will assemble in Association Hall on Monday evening, March 24th. Three sessions will be held, viz: Monday evening, and Tuesday afternoon and evening.

The NATIONAL REFORM ASSOCIATION holds and labors to teach, as fundamental principles of civil goverment, that Almighty God is the source of all national power and authority; that the Lord Jesus Christ is the ruler of the nations; and that the Bible contains laws for nations, and is the supreme standard by which all moral issues are to be decided.

It seeks to maintain and strengthen the existing Christian elements in our national life, as Christian Sabbath and marriage laws and the Bible in the public schools. It opposes the carrying of the mails upon the Lord's Day, which has been the fruitful parent of nearly all our public Sabbath desecration; polygamy and the easy divorce now so common; and the license of the liquor traffic under any form.

It labors to lead the people of this land to a recognition of the claims of our Divine Lord as Supreme Ruler of the nations, and to secure such an amendment to the constitution of the United States as will suitably express the nation's homage to Him who is King of kings and Lord of lords; place all the Christian laws, insitutions, and usages of our government on an undeniable legal basis in the fundamental law of the land; and compel the settlement of all public moral questions in accordance with His will.

T. P. STEVENSON, Cor. Sec'y.

Abroad.

The University presses of Oxford and Cambridge will have ready for issue before six months hence "the Revised Version of the Old Testament."

Out of the 620 places in Palestine west of the Jordan mentioned in the Bible, 430 have been identified, 132 of which identifications were made by the staff of the Palestine Exploration Fund.

The King of Sweden has sanctioned the revised translation of the New Testament in that language. It will now be used in the churches and schools throughout the kingdom. The version displaced was one of the best of the Reformation translations.

Dr. Horatius Bonar, of Edinburgh, is well-known as one of the greatest hymn writers of the age; yet in his own congregation, where the Psalms are still in use, until recently no hymns have ever been permitted. On a recent Sabbath, when one of the hymns was given out, Prof. Sweeton rose and left the church. Several of the elders have resigned, and the question will come up before the Presbytery.

In the ten Prussian universities, Berlin, Breslau, Bonn, Gottingen, Greifswald, Halle, Kiel, Konigeberg, Marburg, and Munster—12,768 students are matriculated for the Winter course. Berlin heads the list with 4635; next in order comes Halle, 1544; Breslau, 1479; Gottingen, 1064; Bonn, 1037; Konigeberg, 909; Greifswald, 725; Marburg, 720; Kiel, 375; and Munster with 280 students. According to the respective faculties, they are divided as follows: Theology, 2437 (inclusive of 505 Catholics); law, 2339; medicine, 2878; philosophy, 5114 students.

The Buddhist temples on the Island of Java, which are numerous and conspicious, suffered from the late terrible "shaking." One of them (Boro Buddha) is the largest in the whole East. Besides its own great size, it is surrounded with twelve "chapels," each furnished with a squatting statue of the idol-god, and inscribed on the inner walls with his fabulous history. In the opinion of Sir Stamford Raffles, these structures, "as works of art, dwarf to nothing all our wonder and admiration at the pyramids of Egypt." But the idols and their temples shall be "utterly abolished."

A subterranean Coptic church of the fifth century, with many inscriptions, was recently discovered by the French archæological scholar Maspero, the director of the Museum at Bulak, on the site of the ancient Thebes. These inscriptions are written on white stones with red ink, and are mostly well preserved. The largest is one of 300 lines against the Monophysites, written in the Theban dialect. Another contains a declaration of Cyril, of Alexandria, against Nestorius. The whole interior is covered with addresses to different saints in the Coptic, Greek and Syrian languages.

The religious systems of China are Confucianism, Taoism and Buddhism. Confucianism is rather a code of moral and political philosophy than a religious system. It teaches no essential truth as to the true God or man's duty to Him. Taoism is a liberalized Confucianism. It is materialistic. It believes the soul to be a pure form of matter. Buddhism added metaphysics to both the morality of Confucianism and to the materialistic rationalism of Taoism. It has nothing to say about God or redemption, and gives only vague hints of an immortality. Confucianism has so leavened Taoism and Buddhism that all three are adopted by nearly all Chinese.

Rev. Dr. J. E. Clough, who has been for twenty years a missionary in India, is now in this country, and has recently given some facts concerning the intelligence of the people in that country. "The masses," he says, "are extremely ignorant, but there are many natives who are well educated. There is hardly a town in which there are not some men who have received the degree of Bachelor of Arts in the Madras University. They are well educated in every respect, and speak English, many of them, better than I do. They are mostly Bramins, though there are some Mohammedans among the number. The Madras University is conducted on a plan similar to that of the German universities, where examinations are held every year and degrees are conferred. The university is conducted by the Governors, and the examiners are twenty-five men of the highest education. The standard is very high.

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(Mention this paper.) ST. PAUL, MINN.

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The only known Solvent for Stone in the Bladder. It dissolves both the Phosphatic and Uric Acid Sediment.

Case of Mr. C——, of North Carolina, stated by Dr. G. Halstead Boyland, Professor of Surgery, Baltimore Medical College; Late Surgeon French Army, Decorated; Member of the Medical and Chirurgical Faculty of the State of Maryland, &c.

"The case of Mr. C——, of North Carolina, who arrived at the Springs June 21, affords undoubted evidence that **Buffalo Lithia Water, Spring No. 2,** is a *Solvent for Urinary Deposit*, commonly called 'Stone in the bladder.' About a year previous he was operated upon for Stone, the operation affording but partial and temporary relief. He complained of pain in the Lumbar Region, and pain and irritability of the neck of the Bladder. He was emaciated; suffering greatly from Insomnia; and his general condition very unfavorable. Upon arrival at the Springs he was passing small quantities of a Urinary Deposit of the *Triple Phosphate of Ammonia and Magnesia* variety. Large flakes of bloody mucus were found in the urine. For the relief of present suffering he was making frequent and free use of opiates. He was put upon the water of Spring No. 2,—from six to eight glasses a day. In a few weeks the *Solvent Properties* of the Water were evident in the diminished consistency of the Deposit, the increased quantity discharged, and by its change from *Concrete Lumps of Fine Sand*, which he discharged to the amount of *four ounces*. The quantity, however, diminished, until, after a stay of eight weeks at the Springs, he has returned home with the *Deposit* dissolved and washed out of the system, and the Diathesis, *Pinæ et Origo Morbi*, altered. There has been a disappearance of the attending distressing symptoms described, and great improvement in his general condition."

Stone in the Bladder (Uric Acid) "*Destroyed by the action of Water, by means of Solution or Disintegration.*" *Case of Dr. B. J. Wendling, Middletown, Pa., stated by himself.*

"Experience in its use in *Stone in the Bladder* in my own person enables me to attest the efficacy of the **Buffalo Lithia Water** in this painful malady. After having been long subjected to sufferings, the intensity of which cannot be described, I have, under the influence of this water, passed an ounce of *Calculi (Uric Acid)*, some of which weighed as much as four grains, affording inexpressible relief and leaving me in a condition of comparative ease and comfort.

"On one occasion I passed thirty-five *Calculi* in forty-eight hours. The appearance of this *Calculus Nuclei* indicates unmistakably, I think, that they were all *component particles of one large Calculus, destroyed by the action of the water, by means of solution and disintegration.* At my advanced period of life (I am seventy-seven years and six months of age) and in my feeble general health a surgical operation was not to be thought of, and the water seems to have accomplished all that such an operation, if successful, could have done. Besides greatly increasing the quantity of the Urine, this water *exerts a decided influence on its chemical constitution*, rendering it *rapidly neutral, if previously acid*, and afterwards *alkaline*, from being *high-colored* it becomes *pale*, and having *deposited copiously* it becomes *limpid and transparent.*"

Springs open June 1, 1884. Water in Cases of one dozen half-gallon bottles, $5 per case at the Springs. Springs pamphlet to any address. JOHNSTON, HOLLOWAY & CO., FRENCH, RICHARDS & CO., JOHN WYETH & BRO., Agents, Philadelphia, Pa.

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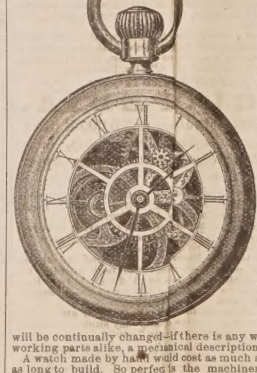

This watch, as now made and put upon the market, is a marvel of simplicity and accuracy, and contains more ingenuity than any one thing that has been patented in this or any other country for a number of years. Within the last twelve months many valuable improvements have been made, both in the manner of putting up, as well as in the quality of material used.

How Tested and Regulated.

No watch is sent from the factory which has not been run six days in varying positions, and carefully regulated. The test during the six days is a very severe one; all must come up to the standard, or be sent back to the work-room. Hitherto a low-priced watch has been the very poorest of investments, being of no value as a timekeeper, and a constant annoyance and a source of expense to the owner. This watch is composed of less than one-third the usual number of parts in a watch, which are so arranged as to be easily cleaned and repaired. It runs 27 hours with one winding, and will wear for years.

Mechanism of the Watch.

On winding up the watch, the plate turns around, thus coiling up the spring. There is no possible danger of ever winding or breaking the spring in that way, for when the spring is wound up, a strong stop motion or ratchet catches in the case itself and holds everything firm. You may twist off the stem, but you cannot break the spring. Moreover, the spring is very thin and therefore less liable to break under rough usage. The interior machinery of the watch consists of three wheels and a hair spring and balance wheel. This is the whole story—A spring, a revolving wheel work, balance wheel work, and a train of three wheels. Taking every part, screws, pinions, wheels, case, spring and fittings, there are only fifty-eight parts in all, as against usually 150 to 200 pieces. There is another point in connection with the watch. If all the wheels revolved around the centre of the case every hour, it is evident that the bearing of all the wheels, those parts that wear the most, will be continually shifting their position. The pressure or weight upon the bearings will be continually changed—if there is any wear it will be distributed equally. The wear is distributed on all the working parts alike, a mechanical description of which will be found in a book accompanying each watch.

A watch made by hand would cost as much as a cottage by the seashore or a small yacht, and would take about as long to build. So perfect is the machinery used in the manufacture of this watch, and so exact are all the parts, that they go together at once, the first time, and revolve, without fitting, or with so little that it does not materially add to the cost. This is the secret of the cheapness of the watch.

So well known have these watches become, thousands are buying them in preference to higher priced watches—over 100,000 have been made and sold the past 12 months. The Company are now making six hundred watches a day, and have facilities for making a thousand. In fact, it is Everybody's Watch.

High Testimonials.

POUGHKEEPSIE, New York, May 1, 1882.

Allow me to take this opportunity of expressing my admiration for the excellence of this simple and inexpensive watch. It keeps better time than a silver watch in our house which cost, at a reliable dealer's, seven times as much. Each of my boys carries one of these watches, and with great satisfaction.

Yours very truly, WILLIAM B. DWIGHT, Professor of Natural History, Vassar College.

BROOKLYN, New York, October 10, 1881.

GENTLEMEN—One of your watches was presented to me at the beginning of the past season by one of the officers of this road. I was responsible for the time used on the road. I started all trains by your watch. Mr. Gunther, our President, stated that he never had the trains run as regularly as they were the past season. I stopped every morning during the season, and compared the watch with chronometer at the Long Island Depot, and found my watch did not vary half a minute the entire season. This statement is truthfully correct.

(Signed,) WM. S. BUYDENBURGH, Depot Master Brooklyn, Bath & Coney Island R. R.

PORT JEFFERSON, Long Island, July 8, 1881.

GENTS—Of the watches bought of you 20th June, anxious to know what they would do in the way of time-keepers, I hung up two along-side my chronometer, on board my vessel, Schr. "James Slater," on voyage from New York to Para, South America, and found, after running two days, they did not vary ¼ of a minute. I recommend them with pleasure. JAMES L. TOOKER, Master Schr. "James Slater."

Each watch is put up in handsome satin-lined case. Sent post-paid (registered) on receipt of only $3.50. Each watch is guaranteed to be as represented, and may be returned if not satisfactory in every respect.

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Mt. Jackson, Va.—The Mill Creek Mission under the care of Rev Geo. A. Whitmore, has been making commendable progress during the present pastorate. In the short space of one year 18 souls have been added to the communion of the church by confirmation, most of whom have been catechised.

The new parsonage, which was begun about six months ago, has been completed, and was occupied by the pastor and his family on the 31st of January last. The building is an excellent one —frame. The location is one of the most eligible about Mt. Jackson, commanding a beautiful view in all directions. There is considerable indebtedness resting on the property yet, but with what aid expected to be secured from abroad, and what will be realized from the Missionary Society which is just formed, it is thought they will be able to pay for it in a couple of years at most. When the pastor and family took possession of the parsonage, they were made the happy recipients of a nice donation, consisting of an abundance of the necessities of life. This generous donation was made by members and friends of sister denominations. The outlook for the future of this mission is very encouraging.

Notwithstanding the heavy burden it has been carrying and the many difficulties it has had to contend with, these faithful people have not been discouraged; but are looking forward to better times and more favorable circumstances.

Grace and Hickory, N. C.—Reformation services have been held in Grace charge by Rev. A. P. Horn, and at Hickory by Rev. J. Ingold. The collections taken up in connection with the same, were for the seminary at Lancaster.

Newton, N. C—Rev. J. Hartzel is delivering a series of lectures on the Lord's Prayer, in connection with the Thursday evening services at Newton, N. C.

Boonesboro, Md—We regret to learn from the "Boonesboro Times" that Rev. S. S. Miller, paster of the church at that place, was taken suddenly ill during the services on last Sunday—16th. The congregation was dismissed and Rev. M. taken to his home in a carriage. At last accounts he had not been able to leave the house. We hope he may soon be about again.

Burkittsville, Md.—Rev. G. H. Martin, D. D., of Woodstock, Va., has accepted a call to become pastor of Burkittsville charge, and will enter upon his duties about May 1st next.

Stephenson, Frederick Co., Va.—The chapel in course of erection at this place, near Winchester, Va., is rapidly progressing towards completion. It is expected that it will be dedicated in May next. Recently a congregation was organized in a school-house in the neighborhood of the church by pastor Kremer. Some 12 persons entered into the congregation. The prospects are bright for an increase in its numbers. The charge parts with its present pastor, Rev. A. R. Kremer, with great regret. It is to be hoped a new pastor may be secured at an early date.

Hickory Bottom Charge, Pa.—This charge located in Blair county, Pa., and lately served by Rev. Simon Wolf, has secured the services of a pastor in the person of Rev. W. A. Long, lately pastor of the Reformed Mission at Lima, Ohio. At a special meeting of Juniata Classis Bro. Long was received as a member, and a committee appointed to install him. On the evening of March 4th, this duty was attended to. Rev. A. G. Dole preached the sermon, and a brother of the pastor elect, Rev. H. F. Long, of the Woodcock Valley charge, delivered the charge to the pastor elect. Rev. J. David Miller delivered the charge to the people, and installed the brother as pastor of the Hickory Bottom charge.

The field among the dairy farmers of Blair, with much to encourage him in his work. We pray for God's blessing upon pastor and people, that He will abundantly sanctify the labors of His servant to the good of the congregations over which he is placed, and that many, through his ministrations, will be brought to know "the truth as it is in Jesus." The post-office address of Bro. Long is Martinsburg, Blair Co. Pa.

Christian World please copy.

Pittsburgh Synod.

Scottdale, Pa.—This mission so long vacant has secured as pastor, Rev. H. S. Garner, now of Schellsburg, Pa. He will shortly remove to his new field of labor.

Clerical Register.

The post-office address of Rev. W. H. Fenneman is changed from Tiffin to Hamilton, Butler Co., O.

The correspondents of Rev. D. E. Schoedler will please address him at 529 W. Chestnut St., Lancaster, Pa., until further notice.

MEETING OF GENERAL SYNOD.

The General Synod of the Reformed Church in the United States will convene in triennial sessions in the Third Reformed Church in Baltimore, Maryland, on Wednesday, May 7th, A. D., 1884, at 8 o'clock in the evening, when the opening sermon will be preached by the President, and thereupon the Synod will proceed to organize. A punctual attendance of the delegates and of those having business with Synod, is hereby respectfully requested.

ISAAC H. REITER, *Stated Clerk.*
Miamisburg, Ohio, March 25, 1884.

A REQUEST.

All those delegates who intend to be present at the meeting of the General Synod in Baltimore; and all others having business with the Synod, are earnestly requested by the pastors of the Reformed Churches of Baltimore, to send in their names on or before the First day of April, 1884.

REV. CONRAD CLEVER,
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CLARION COLLEGIATE INSTITUTE.

The next session of Clarion Collegiate Institute will begin Tuesday, April 15, 1884. This Church school offers excellent opportunities to young men and ladies to prepare thoroughly for Teaching, Business, or College. The expenses for boarding, etc., are very moderate. For circulars and further information address

Rev. W. W. DEATRICK, Principal.
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NOTICE.

The Executive Council of the Board of Home Missions will hold its next quarterly meeting during the first week in April. All persons having business of any kind to present to the Committee will please bear this in mind. Quarterly reports from all the Missionaries will then be due, and should be forwarded to the Superintendent of Missions at Lancaster, *on or before the first of April next.*

THEODORE APPEL,
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PREMIUM TRACT No. 2.

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This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories, Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, March 24, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.75@3; winter extras, $3@3.50; Pennsylvania family, $4.60@5 for fair to fancy, chiefly $4.75 for good; Western winter, low grades, $4.25@5; do clears, $5.25@5.65; do straights, $5.62@6; Delaware do, $5.25@5.75; winter patents, $6@6.75; Minnesota clear, $4.75@5.50; do straight, $5.50@6.15; do patent, $6.12½@6.75. Rye Flour was dull and steady at $3.50 per barrel for choice.

WHEAT.—Sales of 600 bush No. 3 red in elevator at 96½c., offered later at 96¾c.; 600 bush No. 1 Pennsylvania red in grain depot at $1.17, with $1.16¾ bid and $1.16¾ asked for do in elevator; $1.16 quoted for No. 1 red and No. 2 Delaware in elevator.

CORN.—Sales of 600 bush rejected white, in grain depot, at 56c.; do mixed and yellow quoted at 55@57c.; 1200 bush No. 3 white, in grain depot, at 59@60c.; do mixed and yellow quoted at 56½@58c., as to location; 600 bush steamer white, in grain depot, at 60c.

OATS.—The market declined ½@¾c. for spot lots and ½c. for all options, under freer offerings and a slow demand, with sales of a few cars on a basis of 42c. for No. 3 white, and 43c. for No. 2 white spot, with 41c. bid and 42c. asked on call for March.

RYE was scarce and firm at 68@69c. for small bag lots, and 72c. bid for car lots No. 2 Pennsylvania.

REFINED SUGARS continued quiet and steady at 7⅞c. for Knight's powdered, 7¾c. for Franklin powdered; 7⅞c. for granulated, 7¾c. for crystal A and 6¾c. for confectioners' A.

EGGS.—We quote Pennsylvania and near-by extras of 23½c., and Western do at 23c. for round lots. Jobbing sales at higher figures.

PETROLEUM.—The market continued dull and nominally unchanged at 8¼@8½c., as to test, for refined in barrels and 10½c. in cases.

HAY AND STRAW.—We quote North Pennsylvania choice at $18; prime Western and New York Timothy at $15; some fancy lots at $15.50@16; fair to good do, at $13@14; clover mixed at $10@12. Rye Straw continued firm and scarce at $14.

SEEDS.—Quotations: Clover, 8¾@9½c., for ordinary to choice, with sales of 50 bags choice at 9⅝c. Timothy was quiet and steady at $1.50@1.55 ₱ bush. Flax was scarce and firm at $1.70@1.72 per bush.

FEED.—Sales of 5 cars Western winter now running at $19 12½@19.25; 5 cars do do in sacks at $20@20.25; 1 car choice winter in bulk to arrive [illegible] at $19.50; quoted [illegible] at $19.25@19.75, as to quality.

PROVISIONS.—We quote: Mess Pork at $19.50@20; shoulders in salt, 7¾@8c.; do smoked, 8¼@8¾c.; pickled shoulders, cured, 8¼c.; do smoked, 9¼@9½c.; and smoked salt bellies, 10¾@11c. Loose Butchers' Lard, 9¼@9¾c.; prime steam do, $9.87½@10; city refined do., 10⅝@10¾c. City Tallow in hhds, 7@7¼c. Beef Hams, $28@28.50; smoked Beef, 17@18c.; sweet-pickled Hams, 13@13½c., as to average; smoked do, 14½@15c. Extra India Mess Beef, in tierces, $24.50; city family do, in barrels, $14@14.50; do packet, $13@13.50.

POULTRY.—We quote live Chickens at 13@13½c. for hens, and 12@12¾c. for mixed lots; do Turkeys at 15@16c.; do ducks, 15@16c.; dressed Turkeys, extra near-by, 18@19c.; choice, 16@17c.; extra Western Turkeys, 17c.; choice do, 15@16c.; poor and medium, 12@14c.; Chickens, extra, 15@16c.; choice, 14c.; poor and medium, 11@13c.; Ducks, extra, 18c.; poor and fair, 13@15c.

BUTTER.—We quote Pennsylvania, creamery, extra, 38@39c.; do do firsts, 35@36c.; Western do, extras, 37c.; firsts, 34@35c.; Western dairy choice, 23@25c.; do firsts, 17@20c; packing grades, 11@12c., Grease, 6@8c.; rolls, 11@16c., as to quality; creamery prints, fancy, 38@39c. good to choice, 33@35c.; fair, 27@30c.; dairy prints, 17@20c., as to quality.

CHEESE.—Quotations were: New York full cream choice at 15c.; do fair to good, 13½@14½c.; do do night skims, 11@12c.; Ohio flat fine at 13½@13½c.; do fair to good at 11½@12½c.; Pennsylvania part skims, fancy, nominal, none here; do fair to prime, 7½@8½c.; do full skims, fresh arrivals, 6@7c., and old skims, 2@3c.

Live Stock Prices.

BEEF CATTLE.—Quotations: Extra, 7@7¼c.; good, 6¼@6¾c.; medium, 5¾@6¼c.; common, 4½@5¼c.

FAT COWS at 3½@4¼c., with sales of Western as high as 5½c.

MILCH COWS at $35@65.

VEAL CALVES at 6@8¼c.

SHEEP AND LAMBS.—Quotations: Extra, 6½@6¾c.; good, 6@6¼c.; medium, 5@5¾c.; common, 4½@4¾c.; lambs, 4½@8c.

HOGS.—We quote Western at 10@10¾c.; country, 8@10c., according to quality.

CITY DRESSED BEEVES were inactive, and prices closed lower at 9@10¼c., with sales of common cows as low as 7¼c.

DRESSED SHEEP were dull, and prices closed weak at 9@11c. Lambs at 10@12½c.

IMPORTANT.

When you visit or leave New York City save Baggage Expressage and $3.00 Carriage Hire, and stop at the Grand Union Hotel, opposite Grand Central Depot. 600 Elegant rooms, fitted up at a cost of one million dollars, reduced to $1.00 and upwards per day. European Plan. Elevator, Restaurant supplied with the best. Horse cars, stages and elevated railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Send to Shaw, Applin & Co., Boston, Mass., for Catalogue of Church Furniture.—*Adv.*

The comfort afforded is worth many times the cost of a pair of Wilsonia Magnetic Insoles. Cold Feet are impossible while wearing them, and they ward off Coughs, Colds, Sore Throat and Diphtheria. Sold by druggists and shoe dealers. Price, 50 cents.—*Adv.*

In the *Hop Porous Plaster* the virtues of *Fresh Hops* are combined with strengthening and stimulating balsams, and its cures of Weak Back, Pain in the Side, Rheumatism, and Neuralgia or Pain in the Chest are simply marvellous, it being more efficacious and thorough than any liniment or liquid remedies. You'll say so after using.

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